

APR 8 1939

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

APRIL-JUNE, 1939



Program for the Annual Meeting of the
Association

The Study of Growth in Religion

Points of Tension between Modern Religious
Education and Current Theological and
Social Trends

Contribution of the American College to
Religion

Relation of the Political State to Religion

The Assault upon Liberalism

Honesty Attitudes of Three Hundred College
Students

Transitional Behavior

A Nazi Puts One Over

Prizes and Rewards in Religious Education

Report of the Debt Raising Campaign Com-
mittee to the Board of Directors

Book Reviews and Notes

Hugh Hartsborne

William Clayton Bower

Stewart G. Cole

F. Ernest Johnson

George Albert Coe

Charles M. Bond

Edward W. Blakeman

Victor E. Marriott

Herbert S. McConnell

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION

at Oberlin College, Oberlin, Ohio

April 23, 24, 25, 1939

Theme:

POINTS OF TENSION IN SHAPING PROGRESSIVE RELIGIOUS EDUCATION

Program:

Sunday evening at seven-thirty:

Recent Trends in Progressive Religious Education

Frank M. McKibben, Northwestern University

Isaac Landman, Editor of the Universal Jewish Encyclopedia

Music by Oberlin Conservatory

Monday at 9:00. *The Study of Growth in Religion*

Hugh Hartshorne, Yale University Divinity School

Leaders of seminar discussion:

Professor Paul Schilpp, Northwestern University

Rabbi Emanuel Gamoran, Commission on Jewish Education

Mrs. Sophia Lyon Fahs, Union Theological Seminary, New York

2:00. Continuation of seminar discussion on Professor Hartshorne's paper

5:00. Annual meeting of the Religious Education Association. Reports and elections

6:30. Dinner meeting. *The Religious Education Association, Past, Present, and Future*

Ernest Hatch Wilkins, President of Oberlin College

George A. Coe, Honorary President, Religious Education Association (invited)

Tuesday at 9:00. *Points of Tension Between Modern Religious Education and Current Theological and Social Trends*

William C. Bower, Divinity School, University of Chicago

Leaders of seminar discussion:

Professor Edward S. Ames, University of Chicago

Professor Walter M. Horton, Oberlin Graduate School of Theology

Kenneth S. Heaton, Michigan State Board of Education

12:00. Meeting of the old and new Board of Directors of the Association

2:00. Continuation of seminar discussion on Professor Bower's paper

4:30. Adjournment

NOTES:

Convention Papers: In this journal Professors Hartshorne and Bower present preliminary statements of the papers they will read at the meetings. They earnestly invite comments, criticism, and discussion of these preliminary statements. The keener the comments the better. Please write directly to them.

Oberlin: Oberlin is a college community, on U.S. Route 20, about twenty miles southwest of Cleveland. It is on the New York Central Railway (Station at Elyria, nine miles distant), and has bus connections with Cleveland and Elyria on frequent schedule.

Hospitality: The Oberlin Inn will accommodate a limited number of guests at \$1.50 to \$2.50 a night. Others may be cared for in private dwellings at \$1.00 a night. Write Dean Thomas W. Graham, at Oberlin, Chairman of the Committee on Arrangements, for reservation. *This is important, for accommodations are limited.*

THE STUDY OF GROWTH IN RELIGION

HUGH HARTSHORNE*

IN preparation for the discussion of problems relating to growth in religion, to which one day of the coming conference of the Association will be devoted, it will be helpful to have in mind the following questions:

1. What do we know about growth in religion as it occurs under modern conditions and in relation to contemporary religious ideas and practices?

2. What do we still need to find out about this growth?

3. How can we proceed to learn what we need to know?

The discussion at the meeting will be most fruitful if those who attend will come armed with facts and references to published data which bear on this problem.

So far as my own contribution is concerned, it will be, as announced, in the form of a preliminary paper of a general nature, the purpose of which will be to initiate the discussion of the day by proposing a point of view and a brief analysis of the psychological issues which are at stake. The paper will be an elaboration of the one appearing in the January-March issue of *RELIGIOUS EDUCATION* on "The Need for Fresh Study of Childhood Religion." As this article will not be repeated in my forthcoming paper, it would be well to re-read it as an introduction both to what follows here and to the discussion at the meeting.

I propose to advance the argument of the article in the direction of a further discussion of the interrelations of personality and the cultural pattern, with more particular reference to the conflict between democracy and autocracy on the one side and between the scientific and pre-scientific attitudes toward reality on

the other. It will be necessary for the group to supplement the limitations of my knowledge at many points, but I shall hope to be sufficiently convincing as to the crucial nature of the emerging issues to provoke the offering of facts and opinions both in support of, and in opposition to, the position I shall take.

How and to what extent, for example, is growth in religion the consequence of the *attitudes* toward children which are taken by adults? To what extent is the effect of such attitudes determined by the child's interpretation of their expression in gesture and speech?

Presumably such interpretations have to be *learned*. Is growth in religion simply a matter of what and how the child learns, or are there features of such growth which are not dependent on this learning but are rather a matter of maturation, or perhaps of some sort of influence which affects him otherwise than by either his maturation or his acquisition?

Does the acquisition of stereotyped interpretations of social gestures, which tends to fix the cultural pattern, fix also the pattern of religion so that the child acquires an entirely predetermined religion? Or would such a pattern prevent the growth of religion? Or is there more than one kind of religion?

How do cultural patterns differ in respect to the fixity of pattern—either by convention or by law or by fiat? How do individuals actually differ under these different patterns? Is there observable any trend in the evolution of these patterns, and in the type of personality associated with them? Does religion merely reflect such a trend or is religion a factor in the determination of the pattern? How does any particular type of religion come into being and transmit itself?

All such questions revolve around the problem of the attitudes men take toward

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one another and the interpretation of these attitudes. Data on these points may occur to readers and should be made available for the discussion.

A similar set of questions relates to man's reactions to nature, which in turn are functions both of what nature does to him and of his interpretations of what nature means. The scientific attitudes and interpretations have radically changed man's relation to nature. In so far as God is represented as in any way involved in nature, corresponding changes have occurred in man's relation to God. But science is in a similar way changing our attitudes toward the operation of our minds. If the behavior of persons is successfully incorporated in the system of natural law, how will attitudes toward, and ideas of, God be affected?

It would be expected that under the conditions suggested above mysticism would recede. Has it done so, and if so is this recession final? If not, by what theory of the relation of man to the universe is it supported?

It would also be expected that a form of society in which man is controlled by the new knowledge of physical and mental processes would tend to emerge, as in the totalitarian state. Is this final? If not, by what process is any alternative social structure to grow?

These questions throw us back upon the way in which children are taught or influenced under the various types of social structure that have appeared in history. The patriarchal society, still largely dominant and reaching its apotheosis in Facism and Naziism, deals with children as objects, not as persons. Wherever democratic structures have appeared, it has been in association with a different type of relationship between individuals, including the relationship of children and adults. Such structures have never included, however, a thoroughgoing reconstruction of such attitudes, with the result that the patriarchal forms of religion, which grow out of the child's dependence on the all powerful adult, have lived on

into a social structure in which they are irrelevant or to which they are actually hostile. Under such conditions democracy, as shown by Denison in his *Emotion as the Basis of Civilization*, is left without roots in the attitudes and emotions of men.

But in what kind of God is it possible for men to believe if in childhood and youth they escape the conditioning experiences out of which have emerged the basic concepts of traditional religion? A strange question, but it would seem that the more seriously we take democracy and science and the more wholeheartedly we believe in the capacity of men to be real persons, the less we believe in religion. Or is it that we have not let our religion grow along with our changed attitudes toward man and nature?

A careful study of the Hebrew-Christian tradition may afford us the answer. In this tradition, persons have gradually come to be thought of not as objects but as terms in a relationship. Personality is a communal fact. It comes into being when men cooperate in any creative venture through which projected values are made actual in objects or events. In this mutuality of experience are found both the chief satisfactions of life and the conditions for its broad scale advancement through creative cooperation. The God some men have come to know in this tradition is a God who is experienced in this relationship and who emerges as a person or as personal out of just this relationship whenever those who thus deal with each other as persons recognize the universal character of this creative process. God thus not only seems to require justice and mercy, he is not only found where love is, but He *is* love.

Such religion is the root of democracy. How does it grow in the individual? Can we ever find out without attempting consciously to produce such religion? And if we do attempt to produce it, with what shall we be concerned? What specific skills and attitudes will need to be learned?

To answer these questions we shall have

to free our tradition from irrelevant or impeding concepts and practices and sort out the features which bear directly on the expression and production of mutuality in social experience. What are these features? How are they related to the scientific attitude toward nature and man—an attitude which has emerged since the basic concepts of the Hebrew-Christian tradition were formulated?

Surely evidence on this point can be located and brought to the discussion.

When we begin to find answers to this question we run into various difficulties at the very point where we seemed at first to be most sure of our results. The more we know about the world, the more obviously do we confront the certainty of doom for the race. The more we know about man, the more complex do we find his nature and the more illimitable his capacity for evil.

What can a religion of mutuality say about such things? Must we revert to the protecting God whose provision for our future can be depended upon to rescue us from destruction? Can such a God be believed in if its basis in childhood experi-

ence is eliminated by the use of more democratic methods in education?

Perhaps a fresh examination of how children who are treated as persons, and who learn how to treat each other as persons, actually meet their small frustrations will suggest the key to this riddle, even though for adults it appears on a so much larger scale. Certainly our philosophical speculations about it, and our affirmations of faith would do well to pay attention to what experience with genuine democracy is able to teach rather than to be too hasty to set up formulas and prescriptions based on a type of culture which in the nature of the case must always present to man an ultimate "verboten."

Reports of experience in creative group work with children, if analyzed with some of these problems in mind, will throw light on what happens in the growth of persons and of religion. In making such an analysis it will be necessary to be clear as to what creative group work really is and as to how it may be arranged for. Such an analysis may demand of us quite revolutionary concepts as to what we mean by "objectives" in such education as may be instituted to promote growth in religion.

POINTS OF TENSION BETWEEN MODERN RELIGIOUS EDUCATION AND CURRENT THEOLOGICAL AND SOCIAL TRENDS

WILLIAM CLAYTON BOWER*

IT IS not the purpose of the Oberlin conference to bring people together for the purpose of listening to addresses. It is rather designed to bring together a select group of interested persons to participate in an enterprise of cooperative thinking around issues with which modern religious education is most deeply involved with reference to current theological and social trends.

With this end in view, the following propositions are set forth as a basis for criticism and discussion in advance of a paper which will be presented at the conference. In this paper these propositions will be elaborated as a basis for group thinking at Oberlin. The author solicits written criticisms of and comments upon these propositions and the questions raised in connection with them. These comments will be used in the elaboration of the text of the paper for Oberlin. It would be most desirable if smaller groups

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in local communities might hold preliminary discussions of the issues involved in these propositions.

The purpose of the propositions and the queries attached is not primarily to set forth the author's own position, but rather to evoke reflective thought and discussion. The author's position on these and perhaps other points will be fully set forth in his paper at Oberlin.

Proposition 1: *The intellectual orientation, the basic assumptions, and the methods of procedure of modern religious education are those of liberalism.*

Query: What is liberalism? What was its social origin, its development, and its characteristic temper and modes of thought as compared with medieval and conservative thought?

Query: It is often affirmed by the critics of modern religious education that it is based upon the philosophy of John Dewey. Is this an accurate statement, or is Dewey only one of a number of exponents of a large-scale mode of thought having its origin in the Renaissance and characteristic of the Western world, and especially of American culture? Is this mode of thought to undergo still further development, or has it reached its fullest development and is likely to become recessive?

Query: Modern religious education bases its philosophy and technique upon a functional view of the origin and nature of religion. In this, it places greater reliance upon scientific research than upon theology. Is modern religious education justified in this position, especially in view of the denial of the neo-supernatural movement that human intelligence is incompetent to apprehend reality or to do anything effective about it?

Query: If the empirical and experimental methods of liberal thought are integral phases of the complex of attitudes and modes of behavior that constitute the modern scientific world, does science or religion stand more to lose if totalitarianism makes further inroads upon American democracy?

Query: In the presence of theological and social reaction are liberal religion and science likely to be brought into closer cooperation or to be driven farther apart?

Proposition 2: *The present tensions in which modern religious education is involved arise out of the current theological and social reactions from liberal modes of thought and democratic forms of social organization.*

Query: To what extent was liberalism itself a reaction from the unities and the authority of the Middle Ages?

Query: In attaining values of freedom and intellectual achievement, has liberalism done so at the expense of security, meaning and worth of life, and synthesis such as were provided in an "age of faith"? If so, was this too great a price to pay?

Query: Do current movements of reaction seek to discover the values that liberalism seems to them to lack by a return to the forms of thought and social organization in which these values were once achieved? Does liberalism have a better constructive solution to offer? If so, what is it?

Query: Liberalism has frequently been accused of extreme subjectivism. Is rationalistic theology in its appeal to faith beyond the limits of verifiable knowledge itself even more liable to extreme subjectivism, even to the point of illusion? What corrective to subjectivism does empirical religious thought possess, if any?

Query: It is often affirmed that liberalism is unable to meet the need of the "masses" because it is too intellectual. Is this criticism well founded? What reply has liberalism to make to it?

Query: To what extent is the present mood of reaction peculiar to religious thought? To what extent is it characteristic of other phases of culture?

Query: To what extent were the World War and the subsequent depression responsible for the current reaction, or symptoms of a deeper-lying operation of social forces?

Proposition 3: *To the degree that a supernatural view of religion is held, re-*

ligious education as a creative process becomes impossible.

Query: In the light of liberal thought, to what extent are the concepts of the "natural" and the "supernatural" outmoded forms of thought that no longer correspond to reality? Has liberalism a satisfactory concept to substitute for these traditional formulations?

Query: To what extent has liberalism been so much preoccupied with the immediate human scene as to neglect the wider cosmic context of human experience?

Query: In the light of the testimony of those who believe in the supernatural invasion of human experience, upon what grounds may empirical thought question the validity of the evidence?

Query: In the light of modern theories of knowledge, is it possible to establish upon sound epistemological grounds sources of belief that are affirmed to rest upon supernatural sources? Can such alleged sources be adequately accounted for otherwise?

Query: Can religious education, which depends for its conception of the competency of human nature to deal with experience upon the findings of the sciences, justify its claim in the face of the present world situation in which the forces that control man's life appear to be out of hand? Is the theological doctrine of man's incompetency as due to man's "fall" and a depraved nature accountable for on other grounds?

Query: Is it possible to retain the doctrine of revelation and the authority of the Bible in the light of the results of biblical research in regard to the nature and origin of the Bible?

Query: To what extent is it possible to account for the present reaction in theology in terms of the frustrations caused by the crisis events in the world situation? Is a theology developed in terms of crisis adequate for the more normal periods of history? Or is crisis the normal character of history?

Query: Assuming that the present theological reaction is well within the frame

of historical Christian thought, has modern religious education in adopting the basic assumptions of empiricism and experimentalism moved beyond the limits of Christianity? Or, are the possibilities of Christianity confined to the limits of its historic expression? Is its essential character as congruous with empiricism as with the rationalism of the medieval world?

Query: Is it possible to achieve a synthesis of empirical and rational systems that will include in a new and more inclusive system the fundamental values of empiricism and rationalism?

Proposition 4: *On the basis of an empirical and experimental philosophy, it is not the primary function of religious education to recover and to transmit the content of the historical Christian tradition, but to assist growing persons to achieve a religious quality of experience in terms of their real and present world.*

Query: How may one account for the accentuated emphasis upon history in current theological and social reactions?

Query: What is the validity of Dr. Charles Clayton Morrison's thesis in his article in the Autumn, 1938, number of *Christendom* that one is under obligation, as a Christian, to accept the theological formula that "Jesus is Savior and God" because it is in the Christian tradition, even though it seems to contravene modern methods of thought, and that one is automatically excluded from membership in the Christian church through failure to give assent?

Query: Is there a fundamental conflict between the concept of creativity in religious education in which the worth and possibilities of present experience are affirmed, and the stressing of history and tradition in which the appeal is primarily to precedent? Is this conflict resolvable in a higher synthesis?

Proposition 5: *Within limits, modern religious education cannot share the distrust of the present secularization of Western culture which is bitterly opposed by conservatives.*

Query: How may the steadily widening chasm between orthodox religion and contemporary culture be accounted for? Is it because modern culture is not capable of religious values, or because orthodox religion has lost functional contact with contemporary culture?

Query: Is it possible for religious education to achieve and maintain the delicate balance between participation in the secular order necessary to sustaining a functional relation to it and the degree of objectivity that is essential to the fulfillment of its role as critic of social process?

Query: Is it, or is it not, true that in many ways contemporary culture exhibits more religion of a functional character than is to be found in orthodox and institutionalized forms of organized religion? If an affirmative judgment can be evidentially established, is there evidence in the history of religion that this has been true in the past?

Query: From the point of view of a functional view of religion, does the present trend toward the secularization of culture place modern religious education in a more, or less, favorable position? Why?

Query: What are the limits beyond which modern religious education cannot go in aligning itself with a secularized culture?

Proposition 6: *Modern religious education is as much concerned with the reconstruction of society as it is with the development of the inner spiritual life.*

Query: In the light of social psychology, to what extent is it possible to secure the religious development of persons without at the same time effecting constructive changes in the social environment?

Query: To what extent is modern religious education committed to the view that action rather than ideas is the end of education? How are ideas related to action?

Query: By what procedures does religious education propose to get beyond verbalizing about religion to changes in personal and social religious living?

Query: To what extent is the present insistence upon a return to the Bible the result of unwillingness to face current social issues or of frustration when such attempts have been made? To what extent does one's judgment on this issue have bearing upon the current emphasis upon history?

Query: What is the danger of introducing immature persons to crucial social issues about which they can do little? How can these dangers, if they exist, be met?

Query: Does or does not this problem indicate that perhaps the fundamental approach to religious education should be at the adult level?

Query: If religious education enters the field of social reconstruction, should its method be that of direct action in terms of specific programs, or should it confine itself to the creation of understanding, attitudes, and motivation, these to find expression through regularly constituted political agencies, the religious person acting as a citizen? Which procedure is the more educational?

Proposition 7: *Modern religious education is irreconcilable with totalitarianism in any form.*

Query: What are the effects of authority and pressure upon creativity?

Query: Is it a sound position to assume that the fortunes of vital religion and a democratic form of social organization are identical? Or is democracy only one form in which vital and creative religion can function?

Query: Is totalitarianism in the church less objectionable from the viewpoint of modern religious education than totalitarianism in the state? Why or why not?

Query: Is or is not Professor Ogburn's thesis sound, that the totalitarian movement will likely bring about a much closer cooperation between religion and science?

Query: Assuming that education in a totalitarian state or a totalitarian church will assume the form of propaganda, is modern religious education ever justifiable in using propaganda to combat propaganda?

Proposition 8: *Modern religious education shares some of the limitations and weaknesses of liberalism as an extreme mode of thought and may well profit by current reactions in making certain rectifications.*

Query: Does religious education need to cultivate a deeper sense of the beyondness of experience?

Query: Has modern religious education had a sufficiently realistic sense of the deep tragedy of human experience? How might this conviction be expressed and dealt with without recourse to the traditional the-

ological concept of sin or to the current concept of a demonic world?

Query: Has modern religious education been superficial and trivial in its neglect of a full-bodied content of knowledge? How can it make greater use of history and tradition without sacrificing its creativity?

Query: Has modern religious education been too atomistic? How can it achieve unity in experience without swamping its empiricism in metaphysics and without an appeal to absolutes?

THE CONTRIBUTION OF THE AMERICAN COLLEGE TO RELIGION*

STEWART G. COLE**

SINCE there are two types of colleges in America—church-related and independent—many people assume that such colleges affect religion in a directly conflicting manner. The former kind of institution is an ally of the Church and therefore makes a constructive contribution to the forces of religion, while the latter by virtue of its secular sponsorship must be regarded as serving interests beyond the pale of religion. The dividing line is simply determined: if the college carries on expressly in the interests of Protestant, Catholic, or Jewish faith, it is a religious agency; if a college in its educational policy disregards the rubrics of any or all religious faiths, it must be considered as at least neutral if not hostile to the cause of religion.

Such an orientation of religion is widespread in American thought. Granting its validity, the bifurcated classifica-

tion of colleges follows as a logical sequence. But is this not an over-simplified analysis of the situation? Should not this popular viewpoint be weighed more critically if justice is to be rendered to the institutions of higher learning and if the values of religion are to be appraised in terms of their real significance? Frankly, what are the criteria of religion, and how does the collegiate atmosphere of the campus condition the well-being of religion?

Broadly speaking, religion may be thought of in terms of two frames of reference. The first one is familiar to all and has the advantage of centuries of social usage. Religion, when historically approached, resolves itself into religions. For instance, there are the religions of China, Greece, Rome and the western world. In America we recognize the individualities of the Roman Catholic, the Jewish, and Protestant faiths. Indeed, Protestantism expresses itself in a wide range of differentiating sects. Compare Quakers with Christian Scientists, Presbyterians with Free

*Paper read at the Michigan Chapter of the Religious Education Association. Detroit, March 26, 1938.

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Methodists, and the Salvation Army with Lutherans. Yet all these faiths have certain common traits which, regarded in functional relations, form a pattern of religion.

From the historical viewpoint the basic traits of religion are three. In the first place, each faith has a genetic source focusing in the person of one or more heroes whose life work is regarded as having divine importance, whose services and teachings are preserved in a sacred literature, and whose standards of living are emulated by the members of the cult. Secondly, this fellowship of kindred spirits is nurtured by means of slogans, ideals, liturgies, creeds, acts of worship, holy day events, conversions, missions, and the like. The third criterion of historic religions is the institutional form the cult chooses with its inherent social organization, administrative program, service of priests and pastors, corporate loyalties and hierarchy of life values.

If one asks for the nature of the contribution which a given college makes to religion thus conceived, the direction in which he will turn for an answer is simply determined. A Church-related college presumably supports the particular form of faith which the associated Church sponsors. Roman Catholic schools are most conscientious in their endeavor to promote the interests of the Roman faith. Protestant colleges do not follow as meticulously this principle of consistency. While some institutions stress their self-appointed sectarian purposes rather pronouncedly, others adopt a more tolerant role with reference to beliefs that matter. All of them have chapel services of worship, offer Bible courses in the curriculum, and lend official endorsement to the religious values that are paramount in the faith of the associated sect.

So far as the individual student in the Church-related college is concerned, undoubtedly the net religious outcome of four years collegiate residence varies ac-

cording to the impact of vital factors in the situation. He may endorse unquestionably the articulate Christian emphasis which the school makes; he may reject the Roman (or Protestant) claims of the institution and choose the role of a "free thinker"; or he may regard the college's confession thoughtfully and by means of superior adjustment of his person to the highest values inherent in the school's profession actually lift the level of campus religion. The Student Volunteer Movement had its inception under such circumstances. In any case a youth by virtue of the fact that he is subject to the challenge of the Church-related college will graduate with a changed measure of understanding and loyalty to the religious emphasis that was set forth on his campus.

May not the independent college, on the other hand, be neglected in this phase of the inquiry? Since it refrains from identifying itself with any historic religion, it does not contribute to the nurture of a particular religious faith. In so far as faculty and administration do not go out of their way to cast discredit upon Christianity and Judaism, the secularly described college cannot be regarded as hostile to the forces of organized religion. It occupies a neutral position. Some conservative religionists would possibly claim that this view represents a straining of the principle of charity. For them a college that does not adopt an expressed interest in a religion is by that very test an avowed opponent of religion. "He that is not with me is against me." Thus state universities have been characterized as anti-religious or "godless" by certain representatives of the Christian faith. The writer considers that this viewpoint represents an unwarranted claim. The role of the free college should be disregarded in this analysis of the religious situation.

There is another frame of reference for religion. The first one mentioned owed its inception to Church-conceived views of religious faith; this one springs

from sources beyond the ecclesia. They are not to be regarded as necessarily contradictory in nature, though they do represent independent patterns of thinking. This second viewpoint may be said to reflect the tradition of the philosopher. Those familiar with the writings of such German scholars as Kant, Fichte, and Troeltsch, and such Americans as William James, John Dewey, and Henry N. Wieman, sense the detached freedom and the freshness of approach which these men practiced in their treatment of religion and a religious frame of reference.

In everyday language it may be said that this tradition provides for the interpretation of religion as a high-minded way of living which persons may choose to pursue. A man may be religious when he identifies himself with the claims of a creed and the cause of a Church, but he may likewise be religious when he responds to the claims of his work-a-day world in such a commendable fashion that he actually "makes a difference" in his own well-being and that of his fellowmen. A group of people are religious in the same sense when they choose to express their corporate interests so fittingly that they genuinely enrich the experiences of individual members and by the same token add a sense of worthiness to the lives of other associated groups of people. Within this frame of reference premiums are not placed primarily upon so-called holy days or uncommon events, but upon every day and commonplace events; not upon theological beliefs and ecclesiastical rituals, but upon basically socialized attitudes and sacraments of good deeds; not upon formal personal relations with Church, temple, or synagogue, but upon informal, understanding and friendly gestures of man to man in the serious demands of social intercourse.

The criteria of such a conception of religion are conceived in psychological rather than churchly terms. They focus upon the well-being of personality and its normal development in terms of both

the corporate group life of human society and the impinging natural forces of the befriending universe. There are at least five tests of religion as a high-minded way of human living. Fundamentally, a person is religious to the extent that he is motivated in behavior by a genuine respect for other persons. A man indicates the strength of his religious bent insofar as he enlists himself in helping to solve the prevailing problems that affect adversely the lot of his neighbors, near or remote. The degree of commitment that a person yields to the principles of democratic behavior not only in political forms of government but also in economic, racial, and social relations of peoples, indicates another measure of his religious allegiance. A fourth evidence is sensed in a man's response of kinship to the claims of the universe, whether through the medium of immediate seasonal manifestations, garden lore, or fertility of soil, or by means of the more remote challenge of solar system, starry galaxy, or amazing cosmos. Finally, a man's religion is expressed clearly in the atmosphere of good cheer, confirmed hope, and the unsullied charity that he diffuses in maintaining the demands which the other four tests of religion impose upon him.

Is this a godless view of religion? It may be, but it is not essentially so. The writer hastens to say that this frame of reference for religion presents convincing claims for the reality of God. He is an active God, carrying forward his divine will by means of the cooperative endeavor of person and person and man and the universe. Does not the Divine incarnate Himself in man and does not man discover God most rewardingly on those very occasions when the individual elects the high way of living as described above? Speaking psychologically, religion rises to its highest expression in the individual during those occasions when a man's personal character is being most thoroughly established, and in society when human activities eventuate in the

lifting of the level of social culture. Theistically speaking, the worth of a man's character and the high idealism that characterizes a society provide the measure of their share in the fellowship of God.

In the light of this frame of reference for religion, it may be asked what contribution does the college make. It is manifestly clear that the earlier discrimination drawn between Church-related and independent colleges does not obtain here. The forces that reflect religion as a high way of human living are no respectors of faiths, priests, Churches, or creeds. They carry on in the more vital processes of social interaction that characterize every institution of higher learning and every human activity within such institutions. To what extent a particular college is an ally of the cause of religion would be considered in terms of the opportunities that campus afforded youth for creative experience that enriches personal character and elevates social culture.

For instance, one may inquire in terms of collegiate tradition: How direct and serious is the campus search for truths that matter to man and to his dissentient world? How honest are men in their scientific inquiries and what measure of social courage do they exercise in enlisting the findings of science on behalf of the alleviation of human ills? What measure of scholarly integrity do teachers practice so that they see related fields of knowledge in terms of more inclusive concepts of thinking? More specifically, how many teachers in our colleges have discovered the two frames of reference for religion outlined here and made a personal appraisal of their relative importance to the campus? What teachers of science have found the vital drive of religion in their professional endeavor, and what teachers of religion are at home with the spirit of science in their classroom? Does a rapport between teacher and student make learning a joyous discipline in the art of living and the educa-

tional process itself a medium of this high way of human living that has been described above?

So one might inquire about college athletics, dining rooms, faculty meetings, fraternities, inter-racial relations, student government, janitor service. The inquiry would be as pertinent in schools of medicine, law, engineering, agriculture, and nursing as in Church-related liberal arts colleges or divinity schools. There is no human activity however modest nor collegiate occasion however rare, that does not come within the purview of this test of religion. Insofar as this principle becomes the motif underlying the policy of an institution of higher learning and to the extent that administrators, teachers, students, and caretakers permit themselves to yield to its sacred lure, we may look upon a college that is fulfilling one important religious birthright of American youth.

Thus American colleges make two types of contribution to religion. An institution of higher learning may or may not choose to identify itself with the faith of the Churches; if it does, it reinforces the currents of Christianity or Judaism in such measure as it takes its purpose seriously. On the other hand, no college in America can escape affecting the spiritual tone of its human constituency. It does help to shape the contours of student character and to shift the level of campus culture. An independent college may neglect entirely the first religious interest, and excel its neighbor Church-related college in allegiance to the second pattern of religious idealism. And so far as the student world is concerned, is not the latter the more vital emphasis?

For Christian leadership this analysis of the conditions of college religion poses a significant problem: How can the Christian religion and the secular religion of high minded living become intellectual and spiritual allies in the college world?

THE RELATION OF THE POLITICAL STATE TO RELIGION

F. ERNEST JOHNSON*

IF an introduction to such an article as this were necessary it might be furnished by a glance at the contemporary world situation. We are set in the midst of a terrific struggle for dominance between competing philosophies of life. The forces arrayed against each other are elemental forces which irrupt into every phase of human relationships—political, economic, social and religious. But as is the fashion of conflict in human affairs, the struggle is dramatized as a battle of ideas, a contest between the symbols of exploitive power and the symbols of cooperative good will. In a word, the contest is thought of as between totalitarianism and democracy. For those who are accustomed to think in religious terms this becomes a contest between an all-embracing secularism—a secularism of the mind—and a spiritual interpretation of life. In institutional terms the conflict appears as one between State and Church.

It is not necessary to discuss here the question to what extent human destinies are affected by the warfare between ideas, or "ideologies" as such, but any true understanding of the forces operating in society requires more analysis than is commonly given to social conflict. Battles are fought with symbols and slogans, but solutions are found only with the aid of analysis.

It is important to notice first of all that the relation of the State to religion and the relation of the State to the Church are two very different questions. It is true that in a given situation they may merge into one issue, but essentially they are different. Religion, broadly conceived, is a communal experience, thoroughly

intrinsic in social life. It is a phenomenon of the culture—one may say, of all cultures—and is quite as primary as are the economic and political modes of activity with which it is closely associated among primitive peoples. Thus religion is a concern of all the people, of the community as a whole. This fact would be quite patent were it not for the diversity which religious life presents in its institutional aspects.

Among the ancient Hebrews as among the Greeks no problem of Church and State could arise because no divorcement had ever taken place between man's material interests and his worship. The same can be said of the Christian world during the earlier centuries of the Holy Roman Empire. Then man's citizenship in two societies was taken for granted. He was born into the Church as he was born into the State. And since the double citizenship was taken as a matter of course the two loyalties were not in conflict. This situation obtains today in those countries where a national religion and a State Church have long existed. One recalls the impatience with which the hero of Tolstoi's *Redemption*, the scene of which is laid in the old Russia, answered the question of his inquisitors with reference to his faith. Though his soul was torn with spiritual conflict he exclaimed, "Religion—Orthodox!" Anyone who has visited a country where one form of religion is virtually universal is able to understand how the citizen takes his religion along with his nationality—in Poland, for example, Roman Catholicism, in Greece, Eastern Orthodoxy.

It is precisely because of this identification of religion with political life that the Catholic Church has had so great difficulty in adapting its teachings to the practical requirements of citizenship in a "non-

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Christian State"—a State in which the spiritual sovereignty of Rome is not accepted by the population as a whole. The political doctrines of the Catholic Church were developed in a milieu where the secular character of temporal government was unthinkable. No restatement of that doctrine that adequately defines religious and civic responsibility in a nation where spiritual and temporal sovereignties are separate has ever been made in ultimately authoritative fashion. Hence we had in America a few years ago the spectacle of a presidential campaign waged in part upon an issue which was in all probability not factually relevant to the American situation but which, stated in terms of inherited theory, was fatal to the aspiration of the candidate concerned.

When, through the fragmentizing of the religious community which resulted from the Protestant Reformation, and which has been greatly accentuated in America, religion lost its regulative function in the common culture, the phenomenon of secularism appeared on a vast scale. It is quite understandable that Mr. Dewey in his effort to define the sphere of religion in human affairs should be constrained to discard the substantive word "religion" altogether and confine himself to the descriptive word, "religious".* Whenever the noun is used, he said, there is divisiveness and conflict. To be sure, Mr. Dewey's inference as to the validity of organized religion seems to many of us a *non sequitur*, but his observations are instructive. Similarly, many educators who identify themselves with the Church maintain, nevertheless, that religion is outside the common culture and therefore has no place in public education. Such a position is unintelligible to any mind that has not been influenced by a secular mental climate. But of this, more later on.

An orientation for this inquiry into the relation of religion to the State requires also a clearer conception than com-

monly prevails of the State itself. There is a tendency in Protestantism and in the Eastern Orthodox Church to regard the State as inherently evil because it is invested with power. On this view, power is essentially corrupting, though its exercise is made necessary because of man's fallen condition. Thus Emil Brunner says: "A Christian State is a sheer impossibility; a Christian State is as impossible as a Christian police force, a Christian prison or a Christian system of penal legislation." Such a position seems to rest on a dualistic view of God and the world which makes any spiritual conception of political functioning impossible. There is, it is true, an element of realism about it which has its uses, but it is difficult to reconcile the statement with a well known affirmation of Christian faith: "The powers that be are ordained of God." In any case, a low view of the State as State is uncongenial to any mind that accepts a developmental account of human life in its social and individual aspects.

A similar judgment must be pronounced on secular doctrines which degrade the State as an institution. Thus the anarchist creed which condemns government as evil *per se*, and the Marxist critique of the political State which makes it necessarily the instrument of a class, fall short of historical validity as well as of ethical adequacy. At the same time they serve to emphasize aspects of power which no student of ethics can afford to ignore. They serve as warnings against the ever present tendency in political power to become exploitive.

Political totalitarianism, menacing as it is, presents anything but a simple issue. The habit among some theologians of putting statism, along with racism, in the category of the "demonic" rather than the "satanic" is instructive. Were loyalty to the State an evil in itself—a sure-enough devil—it would be much easier to exorcise. But the superiority of devotion to a social group, a social purpose, as compared with a crude individualism, is self-attesting. Even a fanatical devotion

*John Dewey. *A Common Faith*.

to a Nazi State has an obviously spiritual quality. The State functions primarily as a good, not an evil. No Catholic could make the mistake about this that Protestants sometimes make. Indeed, in the present writer's opinion, the Catholic doctrine of the State is much more acceptable than an extreme sectarian view that makes the Christian disciple always too suspicious of Caesar to cooperate with him even in his finest moods.

Only when the State seeks to become an end in itself—to become a god who claims man's highest devotion as a matter of right—does it take on an anti-religious and evil character. Under what circumstances does this occur? The assumption that it is due to a false "ideology", to generate which is of the very nature of political power, is highly questionable. The disadvantages to the citizen of a high concentration of power in the hands of the State are obvious to the people affected. Such power is taken from individuals and social groups and its loss is keenly felt. This is why tyrannical States lead so precarious an existence. It is why they find it necessary to maintain a great momentum of delirious conquest and to dramatize in intoxicating fashion their own exploits so that they appear to compensate the citizenry for the loss of their own liberties. No, there is nothing inherently inevitable about the swelling of political power in the hands of the State. Rather, the degree of power exercised by it at any one time and the corresponding disabilities visited upon its citizens are functions of insecurity, fear and frustration on the part of the people. Men love their liberties too much to part with them except under the pressure of grave adversity. The Nazi terror cannot be explained merely by reference to the Hegelian philosophy of the absolute State. It can be understood only in a sequence of military defeat, a deceptive peace, a ruinous financial inflation and political revolution. It will never be possible to correct the excesses of State power by revamping theories of the State's func-

tion, or by polemics and preachments against the inflated ego of Caesar. It is of the very essence of democratic theory that if men are given a fair chance at ordering their lives in peace and security and self respect they will prefer to govern themselves. The dictator feeds on fear and frustration: he is the compensatory mechanism employed by a people driven to a desperate extreme. The exaltation and fervor of the masses who are shouting "Heil!" today are neurotic expedients of a people that has suffered too much.

If this is a correct view, the solution of the problem with which totalitarianism confronts religion is not to be found in a new definition of sovereignty or in any theoretical redrawing of boundaries between the respective domains of Church and State, but in social and cultural changes that will recondition national life. It is romantic to expect by means of manifestoes of religious liberty, to check the encroachments of political power. Also, it must be remembered, Church as well as State may become the foe of religious liberty. And religious liberty goes hand in hand with all the other liberties that men prize. Their safeguarding is surely effected only by a sustained physical and emotional security that enables the culture to develop in a normal way. That is the way that is sometimes called cultural pluralism—a pattern of life that admits of many sovereignties and sanctions in accord with the multiform character of human capacity and aspiration.

Yet the State is unique among all the many forms of human society in that it is the most inclusive and hence becomes the repository of ultimate power. It can take away liberty on its own terms. Those terms are humanely defined in proportion as the sovereign—in a democracy, the whole people—has attained a spiritual maturity in which love has cast out fear. But in any case the duty to promote the good life among its people is, as Aristotle said, the purpose of the State, and no other agency can serve that purpose with equal comprehensiveness. This is not the

prescription of an ideal, but the description of political facts. It is mere realism to recognize that as long as independent nations exist they will function as entities in relation to each other and that what they undertake to do *as wholes*, that is, politically—will be paramount in any situation.

It is because of its primacy in terms of comprehensiveness that the State is charged with the function of providing education for its citizens. Let it be noted in passing that "providing for education" is not the same as conducting it. In the United States the function of educating the young is divided between the State and private individuals and societies, including churches. The State has no monopoly on education but it does exercise the function of setting standards and compelling attendance. It is at this point that, in the view here defended, the proper concern of the State for religious education appears. Our culture is one that places a relatively high value on religious faith and experience. Increasingly the responsibility of the State for promoting the general welfare is recognized by American public opinion. Not only so, but educators have reached the point where they tend to define the scope of general education by reference to the breadth of normal community interest. Thus, the schools maintained by the community under State authority are introducing "experience-centered" curricula in which the many kinds of cultural interest—industry, labor, civics and the arts—are represented. That is to say, every conspicuous cultural interest except one—religion. Now, the exclusion of religion from public education in America rests on no foundation of educational philosophy but rather on considerations of public policy growing out of religious controversy. Here we have that intrusion of sectarian conflict into an area of communal interest, of which Mr. Dewey complains. While the entire history of the secularization of American education needs to be restudied and freshly interpreted from

the point of view of current educational philosophy, it seems safe to say that the leaders most responsible for initiation of the secularist policy were not seeking a secular orientation of education for its own sake. Rather, they were trying to safeguard public education, conceived as the foundation of democracy, from the sectarian conflicts that so conspicuously marred the religious life of the nation.

It would be gratuitous to assert that this secular orientation of education is responsible in any stated measure for the lack of cohesiveness in our culture which is causing so much anxiety. It is not too much to say, however, that the weakening of sanctions requisite to stability in community life is a process which religious faith and loyalty might be expected to check. That many thoughtful people are associating this lack of cultural cohesiveness with religious shallowness scarcely needs argument. In short, the trend of our time seems to be toward a conviction about education which Catholics have always held—that a nation cannot educate its people without reference to its religious faith.

To say this is not, of course, to argue for indoctrination in religious beliefs. Even a good church school does not deliberately undertake that today. But it is difficult to avoid the conclusion that the trend in our educational philosophy calls for a revision of public policy that will permit in the schools the same degree of orientation toward religion as an essential concern of human beings that is now given in our best schools toward industry, the arts and political science. The very fact that the mention of religion in connection with the schools is commonly met by exclamations of dismay and fear is the most impressive evidence of a lack of perspective on the subject in the public mind. It would not occur to those intelligent people who so react to protest the teaching of civics on the ground that the responsibilities of citizenship could not be taught without Republican or Democratic or other political indoctrination. At least,

when such protests are made they are denounced by people of liberal mind as absurdly reactionary.

To write in this vein is to incur the risk of criticism for lack of loyalty to "our American school system." That the writer believes intensely in our system of public education will appear further on. Also, he believes that all attacks on the schools as "godless," or "atheistic" are extreme and misguided. That much of the public school teaching today has religious value and involves religious assumptions should go without saying. Indeed, this fact accentuates the anomaly. Our teachers and administrators are overwhelmingly religiously minded. Many of them teach on Sunday in church schools. That they should be constantly under inner or outer constraint lest they be deemed guilty of disloyalty to the American school system in fostering attitudes which their communities overwhelmingly approve is without any rational justification.

The Department of Superintendence (now the American Association of School Administrators) of the National Education Association put the matter strikingly in a report issued a few years ago: "To many people it has seemed that the public schools could make no forthright effort at character education inasmuch as such schools were not permitted to teach religion. The teaching of religion, hence character, it was maintained, was the function of the Church and private schools. But upon more careful thought it will be observed that the teaching of religion by public schools is limited only with reference to sectarian teachings. The great fundamental principles of religious living are in the very life of our public schools. . . .

"The attitude of reverence toward a Supreme Being grows naturally in the real study of science, literature, music, art, and the general sweep of human affairs, as revealed most pointedly in the social studies. Only when teaching is based upon the insight from which this attitude grows is it real teaching."

This is one way, though by no means the only way, of expressing what is meant by a religious orientation. If it truly reflects educational opinion in America, there would seem to be no sufficient reason why full and frank and fearless recognition of our common faith should not be given throughout our common schools.

But this subject has what might be called a negative aspect which is quite as important as the considerations just mentioned. That is to say, the values of religion in education are associated with every discipline represented in the curriculum, and when they are taught with a mechanistic orientation, with a secularist *Weltanschauung*, they militate against any religious mood and outlook which home and Church and normal human association might be counted on to foster.

It should go without saying that in America, where we have a strong tradition of community control over education, with a minimum of influence by government, the conditions are vastly more favorable to the teaching of commonly accepted religious values than in countries where education is a recognized instrument of national policy. The very absence of a State Church and of a national religion renders the school system all the more appropriate a vehicle of the religious aspects of the culture.

The question is sure to be asked, what specific religious content could appropriately be put into public education? The answer will depend, in a democratic system, on what the community wants. It is here contended that if the non-rational bias against religious teaching as necessarily sectarian were overcome the community would deal satisfactorily with the problem. The place to begin would seem to be exactly where other social studies begin: with an objective treatment of what is going on in the life of the community. If a high school graduate who is not informed concerning the economic and civic life of the town he lives in is

illiterate, that judgment is equally applicable to one who has gone through school with the idea that the religious life of the community is a negligible, or at the most a peripheral, matter to an educated person. And if failure to acquire a working knowledge of the other literary classics of his culture is deemed a serious defect, the same judgment is warranted with reference to the major religious classic of his culture, the English Bible. To make it a marginal elective is scarcely more defensible than to do the same with Magna Charta or the Declaration of Independence.

If any change in public policy is to come about the major responsibility for solving the educational problem itself—that is, the place of religion in the school program—rests on educators, not on religious leaders. The latter have every right to make representations concerning the needs and wishes of their constituencies, but exactly what the educational program is to be is a problem for educators, who must work unhampered by pressure. At the same time the task of creating a new mood of common concern in the community, and relieving the negative pressure which sectarianism now puts on the schools, is a task for religious leadership.

This brings us to consideration of the question, recently raised again, of the use of public funds for parochial schools. The Catholic position is well known. To adopt the Catholic solution would entail as many systems of parochial schools as there are religious bodies able and willing to support them. Such a solution of the problem is, of course, wholly at variance with what has been proposed in this discussion. It would fragmentize education as we now have it, depriving the community of its chief democratizing influence; it would enormously increase expense and complicate the problem of supervision; and it would almost inevitably lower efficiency. Protestant religious educators cannot view such a prospect with anything but dismay. The important point to be noted here, however, is that at the

present time the Catholic position gains theoretical support from such considerations as we have already noted. To the extent that Protestants are now questioning the validity of a wholly secular orientation in the schools of a community that has a definitely religious orientation, they must recognize the strength of the Catholic contention that their burden of taxation for schools is unfair. The real question before us, if the foregoing analysis holds good, is whether the American religious community as a whole can reach a common mind as to the religious function of the public schools. There are signs that the recognition of common interest, the threat of a common danger in cultural decline, and the sharing of a common heritage in the Hebrew-Christian tradition are creating a new readiness to approach the problem in cooperative fashion.

As for the question raised by the report of the President's Advisory Committee on Education concerning the use of federal funds, through grants to states and in accord with State determination, for such service as bus transportation for non-public school children, the part of wisdom seems to be to regard it as subsidiary to the basic problem of educational philosophy and public policy which has been outlined above. Such issues are bound to arise and to cause continual embarrassment until the main problem is dealt with in a constructive way. In the meantime Catholics, Protestants and Jews should recognize that to allow parochial school children to share in public provision made to *facilitate school attendance* cannot reasonably be construed as a commitment on the larger issue of the maintenance of education. Transportation to and from school belongs in what educators call the *externa* of education and must be sharply distinguished from the *interna*. The State has the duty to see that children go to school: it has only a limited responsibility in conducting education. The Supreme Court settled that issue in the celebrated Oregon Case.

The second phase of the general subject under discussion is the relation of the State to the Church as an institution. On this aspect of the problem a briefer discussion will suffice for present purposes, but here too, in the writer's opinion, confusion prevails.

Whatever theory one may hold concerning the nature of the Church, it is in part, at least, a social institution. It has its roots in the life of the community and is subject to the same social influences that condition the life of other societies. Much of the current discussion of religious freedom seems to rest on the assumption that the Church has its own exclusive domain and in that domain should enjoy immunity from social pressures. But a closer inspection of the matter reveals the inadequacy of such a view. When the tenets of a religious sect enjoin a practice contrary to public morals the State intervenes. In America a Church body cannot maintain the institution of plural marriage no matter how strong a religious sanction it may have. The infliction of torture or the withholding of humane services which common mortality dictates, in the name of religion, finds no support in the courts. Similarly, a pacifist philosophy though resting on undoubted religious grounds gives no warrant for overt acts of interference with the nation's plans in time of war. Even though recognition may be made of laudable aim and conscientious purpose, restraint ensues in the name of the whole people. Acting under democratic mandate the State can do no less. The Church no more than any other association or agency can violate public policy with impunity. The difference between liberty and oppression is entirely a matter of where the line is drawn.

This interpretation of religious liberty is vital to the social faith of religious liberals and of orthodox churchmen as well. Consider, for example, the vital social programs put forward by, let us say, the Methodist Federation for Social Service on the one hand and the National Catholic Welfare Conference on the other. To

take a contrary position is to isolate religion from public affairs. If the State cannot limit religious practices, no matter how crude or antisocial, it follows logically that the Church has no right to put pressure on the State to bring about socially desirable changes in policy—for example, in the matter of labor or race relations or war. It is to be feared that much of the rigidity of ecclesiastical attitudes today with reference to the State rests on a false assumption as to the function of religion. Two quite different examples may be cited.

The courageous defiance of the Nazist government by the German Confessional Church has won the admiration of Christendom. No praise is extravagant when one contemplates the spirit of Niemöller and his associates. Yet it is questionable whether the religious philosophy on which it rests gives a broad enough base for an effective stand against the State on the part of the Church. To defy the State when it seeks to become the dictator of man's religious beliefs and attitudes is one thing; to stand against it when it functions badly in its own recognized sphere is quite another thing. No conception of religious freedom is adequate which denies to the Church the right of protest and active pressure when spiritual values in any sphere are at stake. The dooryard theory of the Church's function relegates organized religion to an inferior place in human affairs. This is said, of course, without any intent to detract from the importance in this particular instance of the stand of the German churchmen. They, along with some of their Catholic brothers, have called the attention of the world to the fact that religion, taken seriously, is the most potent force against tyranny.

The other instance is taken from the current American situation. The Social Security Board and the Advisory Council on Social Security recently concurred in a recommendation that non-profit organizations, including Church societies and agencies, be brought under the "coverage" of the Social Security Act. The proposal

raised an important and troublesome issue with reference to existing ministerial pension plans. It was also complicated by varying judgments as to the validity of the plan established by the Act. But in addition to these considerations the issue of "Church and State" was raised, not only by persons who were seeking every available support for their opposition to the proposal on other grounds but by staunch religious liberals as well. Such a situation calls for heart searching and rigorous thinking. No opinion is expressed here as to the total merit, on all counts, of the proposal, but the appeal to the doctrine of separation of Church and State seems to be unsound, unfortunate and prejudicial to the Church's influence.

The difficulty is in making the distinction between religious witness, education and action, on the one hand—functions which inhere in the nature of the Church—and, on the other hand, those social responsibilities which it shares equally, under law, with every other organization. To stretch the principle of religious liberty to cover immunity from obligations that every society holding property and employing labor is understood to have would put the Church outside the pale of community life. To propose that the Church because of its high office should not be subject to a municipal building code would of course seem to everyone ridiculous, but is it essentially different from the other argument?

One might, indeed, press the matter further and contend that the present exemption of the Church's property from taxation is a much more definite tie-up with the State than taxation for social

insurance could possibly be. The purpose here, however, is to illustrate the danger of seeking to extricate the Church entirely from its setting as a social institution. It is an integral and authentic part of community life and its immunities and responsibilities are part of one pattern of service. If its employees, ministerial and lay, ought to be exempt from coverage in the Social Security Act must not the reason be found in considerations of social policy and administration rather than in any claim of the Church to be "above the battle"?

At a time when the Ecumenical Movement is seeking to find a structural basis in the religious life of the world, the relation between the Church and the State is bound to have more attention than in the past. Not the least significant thing about that movement is that it sets over against a contracting internationalism an expanding Christendom. Such an opposition in tendency makes for increasing tension. If the Church is to be a growing force making for international brotherhood individual religious bodies will have to gain influence with their respective States. This will mean less sectarian consciousness, more identification with the common life. As the Church moves in that direction—as it tends to become in an inclusive sense "the community on its knees" and is in lessening degree the "Church against the world," will it lose its spiritual power? A "Church of all the people" which as such may address the State expectantly can remain a Church only by continual renewal of its own spirit. Yet it may be that this renewal can come only out of unbroken identification with the communal life.

THE ASSAULT UPON LIBERALISM

GEORGE ALBERT COE*

AN English theologian of long ago remarked that there are two things that a Christian must know—he must know the true God and the true devil. Rollins College in its early days had a Department of Evil, with a Professor of Evil in charge. The purpose, supposedly, was that of defining alternatives where good and evil are entangled with each other.

Both liberalism and assaults upon it present such a tangle. In the sphere called economic, liberalism means either favoring freedom of contract and enterprise, or favoring restriction of this freedom in the interest of the propertyless man whom it makes unfree. In the political sphere liberalism means parliamentarism, yet parliamentarism is attacked upon the ground that it is an instrument of class dominance and therefore illiberal. Teachers who have intended to commit themselves to freedom in and through education have been having a difficult experience because their chosen principles can imply either removing restraints from the individual, or enabling individuals to achieve common ends by acting together, or endowing personality as such with the economic power that is requisite for genuine initiative. In the academic world liberal culture means either non-vocational interests, or filling vocations with a new set of interests. In literature and other fine arts two kinds of freedom appear to be competing with each other—a freedom that would achieve the truth that is in beauty by withdrawing from social conflict, and a freedom that would achieve the truth in beauty by carrying the conflict to a satisfactory conclusion. In the realm of religion we

witness theologians who in their youth experienced what they then regarded as a glorious emancipation from dogmatism into free criticism, now using this freedom to discredit the very thing that made them free.

What, then, is true God and what true devil in this which is called liberalism? We shall not endeavor to compass the whole of this question, but only a phase of it that inheres in the academic tradition. There is something within the complex thing called liberalism without which learning and education as we know them would suffocate. Here is a value which, to the academic mind, is axiomatic; yet because the whole, of which it is a part, is under attack, we need to ask ourselves just what this axiom is, whether we have mistakenly associated it with vulnerable parts of the academic tradition, and how the valid element in our academic tradition is to be made socially effective in this changing society. The phrase "axiomatic value" is used deliberately. The controversy over liberalism concerns both facts and values, and the confusion referred to is a confusion with respect to both.

We shall approach this confusion, not by offering a definition of liberalism and then arguing about the qualities that it includes, but by citing events and human conduct that have involved the academic world in a particular issue with respect to freedom and with respect to the necessary technic of the free intellect. Within the memory of men now living the problem of freedom of the mind came to a new focus. The event registered itself indelibly in many academic institutions. Many of America's leading universities founded in the 19th century were still young when a

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process of re-birth set in. It was signaled by a bishop who, speaking in one eminent denominational college, warned the students against any professor who asserted that the Bible contained myths. At that time the only instruction in the Bible that the college offered its students was in the unofficial yet officially recognized classes of the Young Men's Christian Association. This instruction was saturated with dogmatism and opposition to historical criticism. In the adjacent theological seminary the historical criticism of the Old Testament was still struggling for a firm foothold, and New Testament criticism was only beginning to peep. Upon both campuses the evolutionary view of nature and of man was startling and fear inspiring to many students. The liberalism that was developing in the university produced distrust in many of its patrons.

At this period, professors upon many campuses went through experiences that make some of the present assaults upon liberalism seem almost flippant. Permit a reference to some things that I witnessed when I was a student. I was born only three years after Darwin published his *Origin of Species*. When I was a college senior this book was still making the world tremble. The churches were seething, mostly with opposition, but partly with defence. My professor of zoology, Harrison Webster, a competent field biologist and a great teacher, had to tread warily in his teaching. He was wary, but never did he compromise, qualify, or omit anything that he regarded as the truth about evolution. A later teacher of mine, Hinkley G. Mitchell, handled the Old Testament in the same spirit, being conciliatory towards conservatives, but daring to tell the historical truth. These men were typical liberals; Mitchell's liberalism cost him his professorship.

These were incidents in a general convulsion of world culture. The whole approach of man to nature, to human history, and to destiny came into question.

The main issue was not the age of the rocks, nor the fact or method of organic evolution, nor the authorship of the Pentateuch. The main issue concerned the method of ascertaining truth in such matters, and supremely the presuppositions of science as method. Liberalism, in that day, was primarily an attitude towards truth and towards the scientific method of ascertaining it. Some of today's assaults upon liberalism touch the same point.

Occasionally an incautious critic says that empirical science has to do with material nature only, not with man, or not with personality; but for the most part the area of discontent is a set of attitudes and presuppositions; science as such is not directly opposed, but only the conditions under which alone it can do its work. If we were utterly imbued with the spirit of science, the distress that now grips the world would be taken as a challenge to be more scientific in our study of man, of society, and of history. We should freely admit that there are deplorable gaps in the sciences, and that even things we have taken as science are illusory. We should betake ourselves to researches into the reasons why the new control of nature that science has put into human hands has not made larger contributions to human happiness. Not so those who most vigorously condemn liberalism. They jump directly from the woes of our time to an alleged incompetence of human nature.

Science by its presuppositions dignifies man. It assumes that we are capable of a self-discipline that restrains impulse and prejudice, suspends judgments and submits to evidence, listens with respect and friendliness to those who disagree with us, and redirects ingrained habits. The spirit that is in the sciences assumes, further, that humanity may be trusted to learn, through its own experiments, its own successes and its own errors, to use as it will the enormous power over nature that research makes

possible. The critics, however, whom I now have in mind are cold towards all this. Many a theologian is saying that our trouble is due to human depravity. They ascribe to us such an innate bent towards self-love, self-deception, narrowness, partisanship, and ruthless unreason, and such ethical helplessness as would make science impossible. Thus it is that what we have roughly designated as the assault upon liberalism is an attack upon the scientific movement at its most vital point, namely, the principles and presuppositions of method.

The assault involves a reversion to authoritarianism. We are told that because by nature we are depraved and foolish we must return to the authority of the church, which is assumed to be the authority of God himself. On the political side we are warned against the spirit that would re-examine the foundations of the state with a view to a possible reconstruction; instead, there is a demand for a new loyalty to the Constitution, and this great instrument of creative freedom, in spite of its own provision for amendment, is treated as a commandment that is to be imposed forever upon the sons of men. In the sphere of morals, codes that represent conditions of life that no longer exist are insisted upon as eternally binding, and weakened respect for these codes is regarded as disintegration of character. Even in education there is a contest between those who would enfranchise the human capacity for social creativeness and those who would bind the rising generation to the present order.

For us in America the most portentous aspect of this reaction is the extent to which religious thought agrees with the leaders of fascism in denouncing liberalism and in affirming that the generality of mankind, lacking capacity for self-management, must be managed by an over-arching authority. Here is revealed a basic and inescapable conflict. In a culture that is consonant with the principles of the scientific movement,

though authority in the sense of respect for work well done and for the doer of it will not be impaired, authoritarianism—the prescribing by some of what other men shall think—can claim no place. Roman Catholicism frankly meets the issue by retaining authoritarianism. The papacy censors the sciences and exempts itself from criticism. Protestantism, on the other hand, has shown considerable disposition to take up into itself the freedom and the objective methods of the cultural revolution. By distinguishing between values on the one hand, and processes of nature on the other, many Protestants and some Protestant bodies have found it possible to adhere wholeheartedly to the scientific revolution without losing their sense of continuity with the past of their faith. For such persons and bodies the ground of religious fellowship is values experienced and values aspired after, together with practical plans and conduct expressive thereof. At this point a cleft exists within Protestantism, a cleft that runs vertically through most of the larger communions. It is clearly represented in the movements towards a Christian unity. First, the longing for unity created a series of conferences on "Faith and Order;" that is, conferences that seek agreement upon authoritative beliefs or dogmas, and upon an authoritative mode or ecclesiastical organization. The Edinburgh Conference in the summer of 1937 is the latest of this series. In contrast to this endeavor to unite Christendom upon an authoritarian basis, another and fundamentally different series of world conferences sprang up, the first being held at Stockholm. These were conferences on "life and work", and not on "faith and order". They sought to promote unity upon the basis of values, purposes, jobs to be undertaken, changes to be wrought in the world. The latest of these is the one held at Oxford in July, 1937; and it is not only the latest—it is the last. For

Oxford has ended its labors by surrendering to Edinburgh. The resulting Utrecht meeting of a commission charged with formulating the terms for a fellowship of churches reverted to an utterly dogmatic and authoritarian test—only those bodies are to be admitted that accept Jesus Christ as God and Savior.

How far this anti-scientific reaction has spread within Protestantism we have no means of knowing. Probably the mass is more inclined to be inert, or to think about something else, than to take sides. The leaders of the reaction, however, are active and they are high-placed. It is conceivable that they might secure such influence over ecclesiastical officialdom as would make it possible to sway whole denominational masses. Certainly the Oxford Conference united intense religiousness with theological reaction. The dogma of depravity was treated almost as if it were the cornerstone of religious metaphysics. Not only was there deep dissatisfaction with the accomplishments of men in an era of expanding science, but the attribution of perversion to all of us was so unqualified as to freeze the heart out of endeavor. Authoritarianism was explicitly accepted, apparently without dissent. Oxford assumed that God has given into the custody of the church a body of truth that is to be transmitted rather than offered for examination. It is to be imposed upon both individuals and institutions. It is to be a presupposition of all education by whosoever administered. It is to prescribe to the political state the nature and the limits of its prerogatives. This can mean nothing less than that the ecclesiastics are to control other men without first consulting them; that in the broad and undefined area of religion and religious ethics we are not to sit down before the facts as a little child—to use Huxley's phrase—but rather that those who do patiently consult facts may be contradicted and flouted by those who do

not. Such is the latest theological assault upon liberalism. It shows that some Protestant theologians do not realize from what a pit they have been digged. They employ, as if it were a matter of course, a freedom that was won at great cost; then they undermine it, deepening the religious confusion of the day, and bringing into question the rationality of the very faith that they would defend.

Early in this discussion it was pointed out that the controversies over liberalism concern both knowledge of facts and appreciation of values. Let us turn, now, to the valuational aspects of our problem. One of the criticisms of liberalism runs to the effect that liberty has been treated by the liberals as if it were separable from other values as if, whatever ups and downs might occur in other phases of human welfare, liberty could and should remain constant. In the economic sphere, freedom of contract and enterprise has been segregated in thought from the effects of exercising it—effects, on the one hand, upon those who lack the power to make favorable bargains, and on the other hand effects upon the personality of the successful bargainer and his children. In the political sphere, popular suffrage and free schools have been cherished; but because public education has not made the other problems of welfare its own, we are, on the whole, a politically illiterate people. Religious liberty, once achieved, was put into a safety-deposit box, with this consequence: Society has moved, almost unchallenged by religion, into a position that presents almost insuperable obstacles to creative religion. Academic freedom, likewise, has been treated as a thing apart from the struggles of the masses of humanity, and professors have actually believed that they can defend their prerogatives without actually settling their individual account with the forces that make for suppression.

Here is a fascinating problem. Can

we have liberty unless we have other things too? If not, what are these other things? At this point, as before, we must restrict ourselves to a single phase of our liberal academic tradition, namely, our unqualified loyalty to science as method. Critics allege that our loyalty to a method does not commit us to the substantive ends of life in which alone intellectual labor can find a fulfilled meaning. There is an enormous gap between the academic wealth of knowledge and the present widespread poverty of life—poverty both material and spiritual. What is knowledge for? Is the objective of science simply more science? If its objective is wider than this, just what kind of human world does science as such undertake to help us to build?

This criticism, in effect, is the direct opposite of that which appears in the current revival of authoritarianism. For now, instead of blaming men of science because they have overestimated their capacity, the critics imply that capacities have been left unused. Instead of reaction against freedom, here is demand for and a wider use of it. With criticism of this type, therefore, men of science might conceivably agree; yet we do not know how far they do agree with it. There appears to be no consensus concerning the relation of science as method to any other requisites of the good life.

Several approaches to this question have been made. An oblique approach is involved in the oft-heard remarks about the Victorian era. In the humane culture that had such a blossoming in that era, scientific enlightenment was an essential part of the sap, and freedom was its sunlight. But this culture required possessions and leisure; the cultivated individual could acquire his admired quality only by means of labor of other men who did not and could not share his privileges. Is science indifferent, then, to inequality of opportunity for knowledge and culture?

Another oblique approach starts with the fact that business and industrial corporations now employ staffs of researchers and inventors. As if science were a commodity, it has been inserted into the price system. A consequence is that research serves ends that have not been judged good in the full light of scientific analysis; the researcher who labors in the interest of profit-making serves two masters. And with a startling result. Where the control of the forces of nature has become the most extensive and most minute—that is, in the mightiest of industries—there, great masses of men though they are moved hither and thither for supposedly scientific reasons, are frustrated, unhappy, and sometimes unfed.

A third putting of the question arises through the philosophy called instrumentalism. Knowledge, says the instrumentalist, exists because problems exist; problems arise when some kind of action is unsuccessful, impeded, or uncertain of its way; the meaning of any piece of knowledge does not fully appear until its origin in action and its bearing upon further action are revealed; the re-direction of conduct, accordingly, is an inherent function of science as such. This is a straight-forward denial that science creates its own tasks or fulfills them by revolving upon its own subjective axis; rather the tasks are created by feeling with common humanity, and they are fulfilled by working with common humanity. That there is a direct value in the satisfaction of curiosity is not denied, nor is it implied that all knowledge is to be weighed in utilitarian scales, but only that the intrinsic values of intelligence spring up, as beauty in domestic architecture springs up, in and through endeavors to live and to live well. I mention the instrumentalist philosophy, not to recommend it, but as a means of adding point to our question. Our inquiry, in fact, as we shall see, need not wait for the settlement of basic conflicts in the fields of metaphysics or theory

of knowledge. What now confronts us is the question whether the often assumed neutrality of science in the present social conflict is a necessity of scientific purity, and indeed whether it is genuine neutrality at all. Here is where the assault upon liberalism, alleging that even our academic liberalism has not been liberal enough, most touches the quick.

A distinction is required at once. Occasions arise when, if one subject is freely to be explored, silence upon some other subject is necessary. When the controversy over evolution was hot, many a department of science refrained from all references to religious questions that were involved. Here appeared to be neutrality, but it was only a temporary protective device. Sooner or later the methods of science were bound to penetrate the fields of the history of religion and the psychology of religion. When and how far such protective devices may be wisely employed we need not now inquire. Assume, if you must, that the social irritability of the present moment justifies silence upon the part of some men at some points; but let us not incontinently assume that science as such is or can be a disinterested spectator of the present human tragedy. Just as, by its very nature, science cannot be neutral with respect to control of thought by ecclesiastical dogma, so perhaps it cannot be neutral with respect to certain kinds of other social control that now struggle for the mastery of men. Possibly freedom of scientific inquiry, upon which all liberals insist, is inextricably bound up with other freedoms upon which some liberals do not insist.

There are five interlocking reasons for thinking this is so. *First*, science itself is an instance of social organization upon a specific principle. Truth is sought coöperatively; criticism is mutual; societies of men of science are as inevitable as the state itself, and a world-wide fellowship not only is implied, it already

exists. It was not destroyed by the world war; the resumption of intercourse after the fighting ended was immediate, and it was as natural as a family reunion. An Austrian worker in the psychology of religion, for example, wrote to me at once requesting me to put him in touch with productions in this field that had been published during the period of non-intercourse. On behalf of my correspondent, I applied to numerous authors for complimentary copies of such publications and not in a single instance was there the slightest reluctance to comply. Of course not! The principle of social organization actually in operation among men of science is not a class principle, but a classless one. Race, color, creed, wealth, and poverty, are simply not taken into account—except, indeed, when there is a slip in procedure. This is to say that in a sense of democracy far profounder than our so-called democratic constitutions, here we have actual practice of democracy. Science is the classless organization of human minds.

Second, wherever science is unrestricted, it affects values other than the merely cognitive ones. Men modify their valuations almost indefinitely when, maintaining the humility of the learner, they freely compare experiences and view. In particular, when I become vividly aware of the experiences of another man, and of how he himself looks at it, when I see through both his eyes and mine too, as a man of science must do, one or another community of values comes to light, and the range of possible antagonism shrinks. Thus the process of knowing, is also at the same time a process of extending and multiplying, coöperatively, relations.

Third, when science is fully free it does not accept any restriction upon the range of subject-matter of its classless thinking. The assumption is that every kind of subject-matter and every mind whatsoever constitute the ideal wholeness of science. This does not imply that action

must always be postponed until we can demonstrate what its results will be, least of all that analysis of facts can establish the validity of a scale of values; but it does imply that all our choices, all our faiths, all our philosophies are among other things events that have relations to other events. It implies also that potential in man is capacity, in spite of conflicts of apparent self-interest, for coöperation in open-eyed gazing at the course of events. The spirit of science will not be fully satisfied until all men and all bodies of men everywhere in the world have acquired the habit of conferring together as any scientific society now does, and upon any subject-matter whatsoever. The social significance of their attitude is more penetrating than is commonly realized. Professor Laski quotes from a letter of Linquet, a French writer, to Voltaire the following words with respect to the workingman: "The condition of society condemns him to the use of his physical strength alone. Everything would be lost once he knows that he had a mind." (Laski, Harold J., *The Rise of Liberalism*. 1936, Page 251.)

Fourth, though the field for possible research is the whole vast unknown, actual exploration is limited to selected areas of it. Some problems are recognized as more important than others. Let us ask, then, what makes anything important or unimportant for science when it acts freely from within itself. Only a part of the answer can here be given, namely, the part that most directly concerns the relation of the truly liberal mind to the general welfare of society. Does the genuinely liberal mind, by virtue of its commitment to empirical research, have any social orientation? Certain it is that the expert researcher often discovers his problem by listening to laymen. The cry of the sick is an example. Here research acquires its importance from an assumption that men as such are important. This, in fact, is one of the intrinsic qualities of the scientific movement. The man of science is a man among men; he is not a mere

computing machine, indifferent to everything but accuracy. If one happens to be employed to promote the interests of one competitor against another in business, there an adventitious motive mingles with an intrinsic one. Looked at in the large, the desire of science to be able to predict events is inseparable from the desire that the life of mankind should be less precarious. To reduce the extent of human helplessness in the presence of both natural and historical forces—this is an intrinsic ground for the selection of problems. Thus, men of science act in a representative capacity; they are agents through whom the race of men endeavors to become free. Science does not yield to an extrinsic motive when it listens to the cry of today's masses for liberation from economic and political repression. Rather, between truly liberal learning and the thirst of the common people there is an inner affinity. Science as such is against class rule.

Fifth, that science as such has a social orientation is revealed likewise in the struggle over academic freedom. There are two main sources of restriction. One is ecclesiastical. The tendency to restrict is inherent in any religious body based upon an authoritarian principle. The supreme instance of this is, of course, the Roman Catholic hierarchy. This church assumes not only that it has a divine message for the world, but also that its own mode of self-government is that of absolute monarchy—to the Pope is ascribed infallibility. The meeting between the papacy and Italian fascism is not an encounter between two completely hostile social philosophies, therefore, but between philosophies that can understand and sympathize with each other. They are alike in denying complete freedom to science, alike in exercising an overhead control of teaching in universities, and they are alike in their reason for doing it. The reason is that science has an inner affinity for self-rule by the people.

The other main source of restriction

can easily be recognized in the present struggle for academic freedom in the United States. The danger to university professors and to teachers in our high-schools does not grow out of errors in their apprehension of facts, nor out of errors in their inferences from facts. The attack never specifies such errors in their inferences from facts. The real question in this struggle is not "Where does truth lie?," but "Where shall Power reside?." Science is not an instrument that can be used indifferently and equally by both parties in the present struggle for power. The distrust of academic freedom grows out of an at least dim apprehension of the truth that truly liberal learning is inexorably tied up with the movement to end special privileges.

The conclusion is that the assault upon liberalism, as far as our academic tradition is affected by it, is to be met partly

by quietly going on with our work, partly by defending the liberty that is our life, but also partly, and most of all, by developing the valuations that are implicit in our standards. The usefulness of nineteenth-century protective devices is about over; today liberty cannot be protected by silence about anything. Our public school cannot now secure peace by avoiding controversial issues. Indeed, we cannot save what we have without claiming more. Liberalism in education is and increasingly will be, engaged in the redistribution of power in society. A day is approaching when a socially colorless professor or high-school teacher will be little more than a piece of social driftwood drying upon the sands of receding time; and the converse of this is that a day is dawning in which, in a sense not dreamed of by Bacon, knowledge will be power.

HONESTY ATTITUDES OF THREE HUNDRED COLLEGE STUDENTS

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THE study outlined in this article has for its object the discovery of the honesty attitudes of a particular body of students in a typical denominational college in Pennsylvania. The study is definitely limited in its scope by the fact that it employs a paper instrument upon which students indicate their opinions concerning the "rightness" or "wrongness" of certain specified acts. It is, therefore, a study of moral judgment or ethical discrimination with reference to situations in which honesty in college work is involved primarily. A subject's performance in checking a paper instrument is no clear indication of the nature of that person's performance when confronted by an actual situation in the course of his daily life.

It is probably true that all one can be sure he is revealing by paper tests and surveys is a certain thing we call intelligence and certain moral standards by which the subject thinks his actions would be guided, if he were confronted in actual life by the kind of situation which the paper instrument brings to him vicariously. The present study is interested in revealing the honesty standards or judgments of nearly 300 college students who have been studying in the writer's classes over a period of three years.

The technical instrument in use in the present study comprises three sections, A, B, and C. In sections A and C, actual situations coming out of the college student experience are presented. Each situation is analyzed to reveal the major-activity patterns. These are expressed in

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separate descriptive statements. The respondent is asked to study the situation as presented and then give his judgment on the moral issue involved in the activity analysis statements. The respondent may take any one of four different positions with reference to the moral issue raised. He may express his judgment that the action described is right, or wrong, or ordinarily wrong but excusable in the given case, or he may indicate that he is in doubt about the moral issue involved.

Section B of the instrument is organized as a typical "true-false" or "right-wrong" statement list. There is, however, a third category added so that the respondent may register the uncertainty of his judgment as to the moral issue raised. The statements in section B are derived from Sections A and C. It is possible, therefore, to check one section against the other to discover the reliability of the instrument in detecting the fundamental moral judgments of the respondents.

In sections A and C of the instrument, there are 14 major situations, the behavior patterns of each one of which are presented in three or four statements. There are, therefore, 51 statements which have to be evaluated with respect to one of four possibilities. In section B there are 18 statements to be evaluated with respect to three possibilities. Below will be found typical situations which appear in the instrument:

SITUATION 1

An extension school class was composed of several high school teachers and two undergraduates. During the final examination the professor went in and out of the class room several times on various errands. When in the room he paid little or no attention to what the students were doing except to answer any questions of interpretation which arose. While he was out of the room the high school teachers helped each other with the most difficult questions. They were not detected by the professor and the two undergraduates who observed the cheating did not speak to the high school teachers about it, nor did they

report to the professor. In this college professors usually remain in their classrooms, although student opinion is against this practice.

(1) The high school teachers took advantage of the professor's absence to help each other with hard problems.

R Wr ? Ex

(2) The two undergraduates were sure that the high school teachers were doing wrong but did not call their attention to that fact.

R Wr ? Ex

(3) The two undergraduates did not report the situation to the professor.

R Wr ? Ex

(4) The professor left his class room during the examination contrary to the practice of the other members of the faculty.

R Wr ? Ex

SITUATION 2

In a social science course the students are required to keep notebooks in which they write up the lectures and the reference readings. These note-books are turned in to the professor several times during the course. The classes are large and the professor himself does not examine the note-books, but employs readers to do it for him. These readers are mature students in that department. It sometimes happens that after a note-book has been examined by one of the readers and returned to its owner, another student in a different section of the class will borrow the book and turn it in as his own. The students are not detected because the readers either do not compare notes or desire to shield their student friends. The practice of employing student readers is frowned upon by the college administration but practiced by a number of the professors. The professor, not the college, requires the note-books.

(1) Some students follow the practice of turning in other students' note-books as their own.

R Wr ? Ex

(2) These students hold that the note-book requirements are unfair and say that

they are right in beating the professor if they can. R Wr ? Ex

(3) The professor does not attempt to read any of the note-books himself.

R Wr ? Ex

(4) Following the practice of some of his colleagues, the professor hires student readers to do his work, although the college administration does not approve of the practice. R Wr ? Ex

SITUATION 3

Elizabeth has serious trouble with her Spanish vocabulary. She found that she was failing the daily recitations because she could not remember the English translation of the Spanish words. In other respects her work was satisfactory. In order to pass the course, she resorted to the practice of interlining her textbook, i.e., writing in the English meanings of Spanish words. The professor commented upon the improvement in her daily recitations and thereafter consistently gave her a passing grade. The other students in the class knew what Elizabeth was doing but said nothing, either to her or to the professor.

(1) Elizabeth followed the practice of interlining her textbook in order to pass the course. R Wr ? Ex

(2) Elizabeth worked hard but found difficulty in remembering vocabulary and therefore resorted to the interlining process. R Wr ? Ex

(3) The other students in the class felt that Elizabeth was doing a dishonest thing but said nothing to her about it.

R Wr ? Ex

(4) Neither did they report to the professor. R Wr ? Ex

SITUATION 4

A certain prominent athlete who helps to win many victories for his college is having great difficulty with his science course. If he fails to turn in satisfactory experiment reports, he is disqualified and cannot play on the athletic teams. One of

his fraternity brothers is very talented in that very science in which the athlete is having difficulty. Rather than have the athlete fail the course and thus deprive the college team of a strong player and incidentally bring disgrace upon the fraternity, this talented fraternity brother writes up the experiments and the athlete turns them in as his own work. He is passing the course and playing on the team.

(1) The fraternity brother writes up the experiment reports for the athlete in order to keep a good player on the team.

R Wr ? Ex

(2) The fraternity brother writes up the experiment reports for the athlete in order to save the fraternity from disgrace by having one of its prominent men fail a course. R Wr ? Ex

(3) The athlete turns in these reports as his own in order to stay on the college team and help win victories for the college.

R Wr ? Ex

The types of statements found in section B of the instrument are:

1. Any student who uses another student's work as his own is dishonest. Wrong ? Right

2. Beating a college requirement is not dishonest, if you are convinced that the requirement is unfair. Wrong ? Right

3. When one student observes another student cheating, he should always ask him to stop. Wrong ? Right

4. Working out a problem for your friend is not dishonest, if you are sure that your friend could work the problem for himself. Wrong ? Right

5. Cheating in a daily quiz is different from cheating in a final examination.

Right ? Wrong

6. Copying another student's work is all right, if a considerable number of other students do the same thing.

Right ? Wrong

7. It is better to flunk out of college than to cheat. Wrong ? Right

8. Professors should always leave their class-rooms during examinations.

Wrong ? Right

9. Students who help each other in final examinations are dishonest.

Right ? Wrong

10. Accepting money to help a fellow-student out of difficulty is not dishonest.

Wrong ? Right

11. A college student's work creed should be, "Turn in the required assignment, no matter where you get the material from or how you get it."

Right ? Wrong

12. Asking help from a fellow-student in examinations is not dishonest, if he gives you incorrect information.

Right ? Wrong

13. When one student observes another student cheating, he should always report to the professor.

Wrong ? Right

14. When the professor does not play fair, it is right to cheat if you can.

Right ? Wrong

15. If you can raise the educational standing of your college, it is right to resort to cheating.

Right ? Wrong

16. Interlining a language text-book is the only reasonable thing to do, if you cannot remember the translations.

Wrong ? Right

17. Writing up experiments for a fraternity brother in order to keep him in college is a virtue.

Wrong ? Right

18. It is never right for one student to do the work which another student is supposed to do for himself.

Right ? Wrong

The instrument was constructed from a large number of actual situations observed by the author in his work as college teacher, or reported to him by student members of his classes enlisted in a

cooperative educational enterprise. It was first used with a group of 100 graduate students. The group comprised 24 college teachers, 33 public school teachers, 23 pastors of churches, 8 directors of religious education, and a miscellaneous group of 12 persons. The 300 undergraduates who have checked the instrument have been students in the author's classes in religious education and in certain sociology classes. Responses were voluntary, but 75% of those approached have responded by checking the instrument. Information concerning sex, college status, year, semester, and number of instruments scored were gathered. This has made possible comparisons between the attitude of men and women, different college classes, repeaters, and unidentified students.

A comparison between the responses of the 100 graduate students and the 300 undergraduates shows a large measure of agreement. There is more uncertainty among the undergraduates, indicating that their moral judgments are not so definitely crystallized as those of the graduate students. The degree of difference varies in either direction from 0 to 42 points on a percentage scale. The usual degree of difference runs from 10 to 15 points. The undergraduates reverse the judgment of the graduate students in 6 of 69 statements. These reversals of judgment have to do with such matters as reporting observed acts of alleged dishonesty; interlining language books when vocabularies are difficult; asking a fellow-student to desist from an observed dishonest practice; and doing work for a fellow-student to turn in as his own, if it is known that the friend is able to do the work himself under other circumstances. The undergraduate students, however, when classified as to college status and sex reverse each other in quite as many instances, if not to the same degree, as the undergraduates reverse the judgment of the graduate group.

In the survey instrument there are 258 possible choices upon 69 propositions each

one of which presents an action pattern. The following table will show the distribution of degrees of agreement or difference over the total number of propositions.

TABLE I

	Percent of Agreement	Number of Propositions	Percent of propositions in each level of agreement.
91 —	100	12	17.4
81 —	90	12	17.4
71 —	80	18	26.1
61 —	70	10	14.5
51 —	60	5	7.2
41 —	50	8	11.6
31 —	40	4	5.8
		69	100.0

The following list indicates the conduct patterns upon which there was at least 91% of agreement among the 300 undergraduates responding. All these conduct patterns are judged to be wrong. They are arranged in a descending order of agreement.

1. Turning in another student's notebook as your own.—97%

2. Asking help from a fellow-student in an examination even though he gives you wrong information.—96%

3. Habitually copying your roommate's daily work in order to keep up with your class.—96%

4. Attempting to secure help from other students in order to pass an examination.—96%

5. Turning in another student's better work as your own because you believe better work will raise the educational status of the college.—94%

6. A teacher's taking the attitude, "Cheat, if you can, in my classes."—94%

7. Accepting the college student's creed, "Turn in the work assigned, no matter how or where you get the material."—93%

8. Turning in another student's work as your own without the consent of that student.—93%.

9. Asking a student friend for help in a daily quiz.—93%

10. Following the general practice of copying your college work from that of other students.—91%

11. Justifying deception on the ground that you pay another student to do your work for you.—91%

12. Preparing a crib to be used in a final examination because you have been warned that you will be asked about certain difficult material which has just recently been introduced into the class work.—91%

It is clear that certain fundamental action patterns underlie these twelve statements so that the twelve might easily be reduced to half and still express these fundamental patterns. On the other hand, the additional factors introduced into a number of the statements, such as, friendship, honor of the college, exasperating professorial attitudes, money considerations, and customary practices, all serve as checks upon the student responses.

The types of conduct problems presented by the survey upon which there appears to be considerable difference of opinion (from 30% to 60% of agreement) are indicated in the following list:

1. When student A observes student B doing a dishonest thing, what ought he to do about it?

2. When A asks B for permission to copy B's work, what ought B to answer him?

3. Ought professors to put students on their honor or follow the practice of close proctoring?

4. When a student gets into a tight place and is in danger of failing the course, is it right to resort to a shady practice to get through?

5. When students are convinced that a college requirement is unjust to them, are they justified in beating the requirement by resorting to dishonest practices?

6. When B gets into a tight place and his friend A is appealed to for help by a practice usually considered dishonest, is

it right for A to give him the help, if he is confident that under ordinary circumstances B could do the work himself?

7. Should professors hire mature stu-

dents to read and grade the written work of other students?

This difference of opinion is shown in a little different way in table II.

TABLE II

Statement of conduct pattern	Responses in percentages			
	Rt.	Wr.	Ex.	?
1. Observing a dishonest act but not reporting it to the professor in charge.....	*47	13	19	21
2. Beating a college requirement where you are convinced the requirement is unfair.....	25	48	0	27
3. Inter-lining a language textbook when you cannot remember the vocabulary even though the instructor objects to such inter-lining.....	22	44	0	34
4. Professors leaving their classrooms during tests.....	14	43	0	42
5. Failing to call the attention of your fellow student to the fact that he is doing what you are sure is a dishonest act.....	41	25	15	19
6. Working out a problem for your friend if you are sure that he can work it himself.....	41	33	0	21
7. Always asking another student to stop when you observe him cheating.....	28	37	0	35

*The table should read as follows: 47% of the students responding believe it is right not to report an observed dishonest act to the professor in charge of a class; 13% believe it is wrong not to make such report; 19% believe that making such a report would ordinarily be wrong but that there are cases where it would be right; and that 21% do not know whether the making of such reports is right or wrong. Read all seven items in the same manner.

The methods by which the educator uses such a survey as the one outlined here will differ with each educator, no doubt. It is possible, however, to point out some general steps in the method to which many of the readers of this article will subscribe. Only the barest outline can be given:

1. The teacher will make sure that he has a cooperative group willing to make a study of their own behavior as well as that of their fellow-students.
2. A survey of present attitudes will be made by the group, using those instruments which are appropriate for the particular group.
3. Careful observation of student practices will be made to determine how actual conduct harmonizes with the standards revealed in the survey.
4. A thorough analysis of these conduct patterns will be made to discover the

causes of dishonest practices among students.

5. On the basis of the analyses already made, a new group standard may be evolved.
6. The group may then devote itself to an educational program, as a result of the group study, which may bring the campus customs nearer to the new standard evolved.

Such a survey of honesty attitudes of college students may be rather interesting, but it probably ought never be an end in itself. Certainly it will not be an end in itself to the religious educator. He will want to discover the present attitudes, of course, but he probably has a set of standards which, along with others, he holds as a practical ideal. This means that he will want to win his students to the place where they, too, accept the higher ideal and seek to realize it in their actual college life processes.

TRANSITIONAL BEHAVIOR

*A Survey of Experiments Recorded in a Recent Book**

EDWARD W. BLAKEMAN**

WHEN are we to be able, by measuring the dynamic factors which are always driving youth from behind and the ideals which are constantly pulling them from before, definitely to understand our boys and girls? In this study, *From School to College*, Messrs. Bailey, Rugh, Menke, and Schlessner, with Lincoln B. Hale as Chairman and Professor Hugh Hartshorne as Editor, have given us the most significant reply yet made, namely, that we must measure habit patterns. A habit pattern, the basic concept of this study, is a tendency toward a generalized type of action developed out of previous experiences and serving to orient the individual.

THE APPROACH

"The student's attitude, interests, purposes, habits, developed in the complexity and tension of his social setting, are determining factors, and the bent or direction of life depends upon the particular configuration they have taken." (68)¹

Let us review first one problem of adjustment and thus orient ourselves. We cannot start with conclusions on the "case studies" which represent a true cross section of the three thousand, nor even look into the data pertaining to the twelve hundred boys who were carefully studied for the last year of secondary school and first year of college. But to get the atmosphere of the study, we can look at George B., "An attractive church boy with good health, scouting experience, fair character, and possessed of many helpful ac-

quaintances. He failed at college." (3) Look again through the lens of this study. We see restless energy, no clearcut purpose, college accepted as one more thing to be done, no participation in extra-curricular activity, a conceited participant who is a poor loser, devoid of vocational enthusiasm, and quick to quarrel with his roommate.

Going deeper, we find that the collaborator, familiar with a vast array of data over two years of observation, says, "he wanted to forget his unhappy family." "His home environment had made him one of the most intolerant boys I have ever met." "He does not understand himself." "He cannot evaluate situations objectively, has no capacity for self direction, and a marked tendency for ignoring other people's ideas." (8) The transition experience is thus introduced.

"The habits of the individual should enable a person to find satisfaction for his basic desires in accordance with the approved ways of the culture. These habits dovetail the numbers of a culture so that they act together to realize their ambitions and satisfy their needs. The habits of one reach out to and fit the habits of others. If now an individual is moved into another group with a different set of customs, his habit systems do not mesh, and from his point of view, the times are 'out of joint.'" (48)

Not a few of our students attempt to resolve this difficulty in terms of evasion. Mental devices to effect escape from reality by means of withdrawal, by compensation of non-constructive sorts, or by other means which are certain to lead to further and more serious tension are common. These experimenters tell us that there are four functional or habit patterns which explain the ease or difficulty with which the individual can change from early adolescent environment to college.

**From School to College*, Hartshorne, Hale, and others. Yale University Press, 1939, 441 pages, \$3.50.

**Counselor in Religious Education, University of Michigan.

1. All references in parentheses go back to the book under discussion.

THE PATTERNS

"A *Purpose Pattern*—The pattern of interrelated habits developed in past experiences of forming and acting on purposes, which predisposes the individual toward purposeful behavior.

"A *Social Pattern*—The pattern of interrelated habits developed in past experiences of living and working effectively with people, including strangers, which predisposes the individual toward socialized behavior.

"A *Decision Pattern*—The pattern of interrelated habits developed in past experiences of evaluating situations and of making decisions on the basis of this evaluation, which predisposes the individual toward decisive behavior.

"A *Sensitivity Pattern*—The pattern of interrelated habits developed in past experiences of sensing relevance, proportion, and potentiality, which predisposes the individual toward flexible, objective, and balanced behavior.

"Each of these patterns may appear in the positive form just defined, or in what is called a 'negative' form. The latter denotes not so much the lack of a positive pattern as a pattern of an opposite type. Thus negatively stated the four patterns become (1) drifting, (2) unsocial or antisocial behavior, (3) indecision, or dependence on others, and (4) obtuseness, subjectivity, or lethargy." (187-8)

"Since these patterns are generalized abilities developed out of previous experiences, we can best give substance to them by describing in considerable detail the experience of individual students. By 'substance' however, is not meant particular entities, but rather a series of experiences that may facilitate an individual in adapting himself to a changed environment; or, per contra, a series of experiences that may hinder this process. (190)

"The word '*positive*' will be used to denote the presence of a pattern growing out of facilitating experiences, and '*negative*' to denote a pattern growing out of hindering experiences. The reactions to precollege and college situations provide the content of each pattern. Furthermore, the supplementary data reveal the particular sets of experiences which have affected their development." (190)

Starting with the general assumption that the primary end of education is the creative development of the individual, these experimenters, by methods which will be discussed later, found that the number of positive patterns present in an individual's experience or habit configuration tends to associate positively with his performance or rating.

"The presence of positive or negative functional patterns should help explain the success or failure of the transition experience as the individual changes from one culture to another. The student who goes from school to college will be able to adapt himself creatively to the changed environment in so far as he will be able to orient his experience toward significant goals,

to evaluate his environment objectively, to make decisions, to meet and work with other personalities under all conditions and to be aware of the potentialities of himself and his environment." (188)

It was discovered that four-pattern personalities "may be widely distributed over a performance rating scale and yet all make a relatively successful transition from school to college. On the other hand, the converse held true, namely zero-pattern personalities make a relatively unsuccessful transition. That is, the transition experience depends upon the nature of the several functional patterns which constitute the individual's personality configuration." (266)

"These patterns are not the sole explanation of success in transition. Native ability, health, and economic status are factors operating outside these functional patterns and affecting their operation. This is not to say that handicaps in ability and circumstance negate the patterns. The functional patterns are still highly significant and their presence in positive form often explains how students overcome severe health or financial difficulties, enabling them to succeed while other students with similar handicaps, but with negative patterns, fail." (189)

For individuals with good health, good native ability, and some financial resources, a high achievement record in college and a stimulating and creative experience would seem to be predictable where the individual in his secondary school period possessed positive (1) purpose (2) social (3) decision, and (4) sensitivity patterns of behavior.

"The general tendency of the four-pattern personality, as would be expected, is toward high academic achievement, and similarly the personalities with fewer positive patterns tend toward poorer academic achievement. . . . This was observed at both extremes in that the first decile scholastic rating two-pattern personalities revealed high native ability, which correlated with academic achievement, but a performance rating below average, which correlated with the personality configuration." (249)

If the number of patterns present in the individual's experience turn out to be as important in the composition of the particular personality configuration, as these experimenters hold, then we may have in this list of functional patterns and the four negative patterns, a concise formula in accordance with which every type of behavior may be appraised not

only as to transition from school to college, but from home to city, from one job to another, from parental roof to the marital state, from native land to a foreign country, etc. Seventy-two percent of the individuals studied held identical patterns throughout the transition period. Only six of 129 involved a change of two steps and the majority of the changes were in the direction of additional positive patterns. On these points we quote:

"The tendency for the four-pattern students to receive a high performance rating, and vice versa, for the zero-pattern students to receive a low performance rating, is evident. In each instance 50 percent of the group rank either at the highest two or lowest two points of the scale." (232)

The table found in the text relating to freshman personality configuration and composite performance evaluation shows that the students with the positive four-pattern personalities are distributed, academically, to support rather conclusively the theory. Even taking the two student cases who in their academic work were in the lowest grades of the four-pattern group, the theory held good. Both carried extra-curricular duties well and their class work with fair satisfaction.

Using this four-pattern theory as a means of studying certain students who lacked financial support, worked off campus for their meals, and commuted long distances, we see results which surpassed anything accomplished in any area by the students of the one and zero-pattern constellations.

CASE MATERIAL

Though statistical results are basic, case material is also basic. The cases of Henry F. and Francis R. may serve to illustrate the relation of these "Functional Patterns" to the former experience of each and suggest why use of such a measuring rod as here discovered may be revolutionary in our appraisal of freshmen.

PURPOSE

The purpose pattern with some boys is organized about a vocational interest. Here is an example:

"Ernest has had college in mind practically

since childhood. His father's constant talk about his own alma mater and colleges in general, combined with the boy's general interest in chemistry, have prompted his thoughts along this line. For the past year and a half he has had chemical research in mind as a vocation. His association with local physicians and surgeons has affected his choice. The boy apparently feels called to assist humanity through utilizing science for human welfare. He plans to specialize in the study of glandular secretions and functions in an effort to find a cure for diseases caused by glandular disturbances. He anticipates four years of real work at college." (207-8)

Other interests around which experiences were organized in many cases were cultural development. Of these, the Editor writes, "The resultant pattern is one of cumulative integration of life, undergirded by interested parents, teachers, friends, and leaders. He was considering the ministry, medicine and teaching." (208) Successful achievement is a third pole about which experiences cluster as a purpose pattern for certain students.

SOCIAL

Much more than affability is involved. In the positive form this pattern appears as habits developed through meeting strangers, older persons, and persons of the opposite sex, or in dealing satisfactorily with personalities which are irritating, or adjusting oneself to the mutual satisfaction with one's fellows with whom disagreements have been discovered. The three types most common were first go-getters, or those whose patterns reveal an aggressive utilization of social opportunities.

The second social pattern group consisted of an easy acceptance of the social opportunities offered. The third positive social pattern classification is smaller in number. These students had ability to handle a social situation when called upon in spite of a tendency to be retiring and unobtrusive. (211)

The negative social pattern may be described as those in an utterly passive attitude, those in an antagonistic attitude, and the "lone wolf."

"As with the purpose pattern, it is not assumed that the several types of content here discussed, constituting either a positive or a negative social pattern, are mutually exclusive. All of those that are typical of the positive

pattern may appear at times as part of one pattern. Similarly, two or three of the negative type may appear in a single pattern. The discussion has merely attempted to reveal typical emphases." (213)

DECISION

Objective evaluation and ability to function because of acquired habits of facing up to situations and acting in accordance with one's judgment, marks the Decision pattern. The students whose behavior is called positive as to the Decision pattern show an unusual capacity for accomplishment. We quote:

"A student who had to earn the greater share of his college expenses illustrates this group. He had worked for years in a local drug store and was able to continue this employment when he entered the University in his home town. He carried this work, participated in athletics, and made an acceptable academic record. His schedule shows how he has organized life around a few purposes. He can visualize a bright but tedious road ahead, and, in light of what has been completed, he feels that the road can be covered in time." (214-5)

The negative of decision is dependence and is represented in this study by such groups as ones of high native capacity who ask others to decide for them, the ones who follow the crowd, and who studied when there was nothing else to do, lazy lads, hale-fellows well-met, irregular in eating and sleeping. In the main those of negative decision pattern had little ability to plan, to control themselves, but followed willingly wherever the path was easy.

"The final group contains those who have neither the power to analyze nor the ability to decide. They may or may not recognize that something is wrong, but they are unable to size up the situation and arrive at a solution. This student has a scant capacity or acquired ability to meet normal situations. He is able to get along with people without friction, but is little influenced by them. He, in turn, has virtually no ability to lead others. He seems to be practical in point of view, unimaginative, and lacking in power to analyze." (217-8)

SENSITIVITY

"The term 'sensitivity' is not altogether satisfactory, but the meaning is more important than the term. It has been spoken of as the ability to function with sensitivity because of acquired habits of becoming conscious of problems and difficulties or of opportunities and advantages. . . . If the reader will bear in mind such closely associated words as 'alertness,' 'objectivity,' 'responsiveness,' 'freedom from load,' it will prove

of some assistance in rounding out the concept of the fourth pattern. Sensitivity to relative values had direct bearing on the utility of the three other patterns and on the integration both of the inner self and of the self in relation to its changing environment. The negative form of the pattern, as previously noted, may be identified by such terms as 'obtuseness,' 'subjectivity,' or 'lethargy.'" (218-9)

Students of this pattern offer such observations in abundance—"religion is 'O.K.', but the way it is presented here is very boring." "I will have no use of this subject in the future because of the way it has been taught." "Would like to write in the student paper, but a monopoly prevents me." "Every job done should aim at perfection." A co-ordinator observes:

"He believes that knowledge is tentative, and that he has much to learn. To ferret out truth is one of his big problems as well as the professor's. . . . The transition from school to college has largely taken care of itself because he worships work. Loafing and mischief have no part in his program. He wants to be challenged every day with some new and engaging experience. If the school does not provide it, he feels he is not making the most of his college career. It should be added that this boy was elected president of his class in spite of some evidence of limited social facility." (220-1)

In a second classification and then a third, the report makes very vivid the life and the efforts of these sensitivity types. They are at once the ablest and most difficult to develop. The Editor is aware of his difficulties of measuring in this area.

"A positive sensitivity factor is essential for creative development. This is not true of the three other patterns. Any one of these may be negative without preventing a student from achieving an average record of performance, but the full realization of potential development seems always to require the presence of this fourth factor. The drive of purposefulness, the ease of social adjustment, the facility of decision, or their opposites, all may contribute to, and be conditioned by, the development of the sensitivity pattern. Thus it is difficult to conceive of this pattern in terms of content apart from the elements related to it." (219)

However, every counselor in a major university situation will appreciate the courage and the skill of these experimenters as they seek to find a norm useful in these sensitive groups out of which come the genius, the poet, the saint, and the prophet.

"The foregoing discussion of the content of the sensitivity pattern has proved somewhat in-

volved, as had been anticipated, owing to the necessity of presenting considerable detail. As with the other patterns, it is not assumed that the several types of content here discussed, constituting either a positive or a negative sensitivity pattern, are mutually exclusive. All of these that are typical of the positive pattern may appear at times as part of one pattern. Similarly, two or three of the negative type may appear in a single pattern." (224)

PERFORMANCE

Ten performance areas were worked out after much experimentation. To reach a satisfactory definition several sets of categories were developed, tried and discarded. The plan finally adopted represents in form a compromise between the "situational" approach and the "functional" approach. The areas are (1) health, with six subheads; (2) scholastic, with seven subheads; (3) financial, with four; (4) family, with two; (5) religious, with three; (6) moral and disciplinary, with three; (7) personality, with six; (8) social, with six; (9) living conditions with four subheads, and (10) outreach, with five.

"Portrait scales were constructed for each of the areas. These were in the nature of a range of descriptions of performance, from very good to very poor, and were designed to serve as a guide by describing the various bases for rating a boy high, low, or average in any area. It was recognized that only the extremes could be delineated with full clarity, in most cases, and that a boy who should be rated at some point between might be placed there for any of a variety of combinations of reasons." (112)

Interrelationship as revealed by the intercorrelation co-efficients were shown to be significant.

"Ratings, in terms of the relative quality of performance, were given for each student in each of the ten areas and the composite or total rating was the sum or average of the ten separate area ratings. The rating in each area was compared with that in each other area and with the total to see, for example, whether students who were low in health also tended to be low in the scholastic area." (123)

RELIGION

The careful analysis of both the activity and the reflection of those students within the religion sphere is valuable.

"In this zone the answers of 828 students are used, which adds to the significance of any differences between the two periods. Of course these are introspective judgments, and are naturally affected by immediate states of mind. That precollege religion seemed far more gen-

erally wholesome than college religion may be a reflection of sophomore 'maturity.' The difference in the two percentages (44 percent and 27 percent) is, however, highly reliable." (269)

The student's estimate of the change in his own thinking has significance when carried forward as in the tables listing the reactions of 828 who were thoroughly studied. The comment ranges through such subjects as science and man's place in the universe, what life means, personal and moral problems, relationship with the opposite sex, religion and its place in the social order, worship, marriage, prayer, one's vocation.

Strangely enough, in all this study of many aspects of life within the experience of these 828, thought about religion as a personal affair and about prayer changed least of all.

"The most radical changes, in more than half the students, occurred in thought about what life means and the economic situation. Politics came next, then science, then relations with the opposite sex, then personal moral problems, and then religion in its social aspects. . . . It is interesting to note the absence of religious influence as a factor in changes in thought. Fifty-seven percent reported 'much change' in philosophy of life and 39 percent more reported 'some change' in this area. Yet very few associated these changes with religion.

"Religion as understood by college men, seems to be rather a static affair, and this attitude is accompanied by a loss of participation in religious institutions. Over against this must be placed the feeling students have that radical changes are taking place in world views which a broader view of religion would hold to be central to its interest. That college students have not recognized the connection between religion and the development of their views regarding the universe and their place in it may be taken as a commentary on the type of religious influence effectively exerted by the college." (273-4)

One quarter fell into the classification: "No real meaning in religious experience."

"The possibility of dealing helpfully with religion in college depends to a large extent on the degree to which students have shown capacity for growth and independence. How far has the process of emancipation from the home proceeded? One indication of degree of emancipation is the acceptability of parental beliefs. According to the students' own statements, 65 percent find them acceptable, 12 percent have begun to wonder about them, 8 percent seriously question some of them, 3 percent report definite conflicts, and 9 percent say their parent's beliefs no longer concern them." (277)

One is forced to ask whether this is be-

cause religion or some false notion is unrelated to behavior.

"We have been reporting students' behavior and contacts with the following: change of habits and thought dealing with religion; chapel; religion and life; philosophy and meaning of life; church aims; church attendance and membership; church attitudes; students' evaluations of religious life during the pre-college and college periods; expressed needs in religious problems; students' participation in religious organizations; religious attitudes and religious experiences—and other phases of students' religious expression. Such items have been enumerated with the purpose of meeting the query, Have we been dealing with religion? There is ample evidence that what we have been dealing with through our various instruments and the groupings derived from them has been what the students have responded to as religion. From the point of view of sound educational psychology, this is our starting point." (281)

Comment relating to religious training in the secondary period would lead us to expect adjustment in religion to be a cause of transition problems, as it is not.

"From a study of the case material, we are led to state that one of the main reasons why students appear to be less influenced by religion during the transition period is that the contacts they have had with religion in the pre-college period have not been of the nature that readily fits in with their enlarging knowledge of the universe and its interpretation in more or less scientific terms." (283)

Lessened church attendance, marked decrease in participation in religious organizations, a definite lowering of evaluation of religious life during the transition period, a decreasing relative interest in religious values, slight evidence of any change in religious thinking in spite of much change in other realms of thought, are evidences pointing to our conclusion concerning the part that religion plays in student life during the transition period.

"The most common reply to the query regarding what the students thought about the religious views of the professors was, 'I have not discovered any,' 'I have no idea what my professors' religious views are.' Except for certain 'survey courses' in the fields of sociology, economics, history and science, (often required for freshmen students), in the English courses, or specific courses in religion, religion does not appear to be considered." (282-3)

A summary statement at the close of a discriminating and useful chapter upon "The Place of Religion in College," will give the overview.

"Forty percent of the students, during this busy time of new adjustments in all areas of life, attend religious services two or more times a month and nearly 70 percent attend once a month or occasionally. Nearly three-fifths of the students have a favorable attitude toward the church, although some have certain reservations toward its program. Another quarter are 'On the fence' wavering between being favorable or unfavorable. There is evidence of much change in the thought of students in the field of their philosophy of life, 'man and his place in the universe,' economics and personal and moral problems. Nearly half of the students consider their religious life during the transition as very helpful or wholesome and over half of them report meaningful and vital religious experiences, or at least that they have won their way to new religious insight which has filled their lives with new meaning and purpose. Less than one-fifth of the students feel that religion has no value for them and has not touched their lives significantly." (284)

The transition conflicts which center in the field of religion as viewed by these hundreds of men was carefully appraised both by means of observation in case studies and of statistics relating to the entire 1,244 studied.

"This sense of conflict between earlier religious experiences, thought, and development with the 'intellectual world' is widespread and deep-rooted in the lives of students who are passing through this transition period." (285)

METHODS USED

It is well at this point to get the picture of the experiment. The study in the secondary school reached over 3,000 students. The performance of each student in ten areas of experience was observed by trained co-laborators, the data surveyed by the field representative, the rating done by the group under Professor Harts-horne's general supervision in the laboratory, in the psychological and in the statistical rooms at Yale. A plan adapted to college experience was then set up first in about twenty colleges and universities and finally in all the forty colleges and universities which these 3,000 students chose to patronize. These data gathered by carefully selected co-laborators in those colleges were studied, the returns coming back month by month for the entire freshman year.

Then upon findings from the secondary school period accepted as tentative, "given cases" were selected with a view to faith-

ful representation. That is, from the 1,244 students whose co-laborators sent back full data, both for the secondary school period and the college freshman year, one hundred and twenty-nine were used.

"The purposes of extending the ten area ratings from the sample of 129 students to 1,244 students were three in number: (1) to see whether it was possible to use the questionnaires without the case-study records in accurately estimating college performance; (2) if (1) were possible, to check the results obtained by analysis of variance of the 129 cases with analysis of variance on the 1,244 cases; (3) with the larger number of cases to make comparisons of various features of colleges and schools." (352)

After describing the first step, that of analysis of variance in the 129 cases rated, and the second, that of finding differences between the mean performance in each category and the mean performance in the whole area, thus giving the weighting, the third step, that of applying these to each item for the entire 1,244 cases, was carried through by use of the Hollerith card method. Consequently, this four-pattern constellation study rests the case not only upon the rating by a trained experimental staff using approved techniques with adequate checks but scores obtained by statistical methods. The text *From School to College* carries the eighty-eight tables which represent the growth of evidence, verification of 129 case analyses by a statistical analysis of the constellations of the whole 1,244 students over two years, one in school and one in college.

Before describing this study further, it may be well for us to quote an educator as to the far reaching value of this study. Professor Clyde H. Hill, in the introduction, says:

"When the chief function of education is generally thought of as the all-around personal development of the individual in behalf of social progress, a thorough-going rethinking of educational problems will be forced upon us. . . . For pointing the way, for taking the first difficult step in this new approach, for discovering what the real problems are, for actually providing much valuable factual information to be used in the reconstruction of our points of view and the reorganization of the school and college process, we are deeply indebted to the group of men who planned and carried out this study. I venture

to express to them the sincere appreciation of the entire profession." (XII, XIII, XIV)

TABLES GIVEN

The Appendices of the text constitute a valuable asset. There are eighty-eight of them upon such subjects as Relationship of performance, Rating and Academic achievement for the four-pattern configuration, Factor loading of each of the ten areas, Number of children in family, Attitude toward religion, Types of mental disability in college record, difficulty of discussing moral views and religion with parents, Self-expression in activities, Inter-correlation among items on the college record and total performance, Racial stock of parents, Marital status of parents, Retardation and acceleration, Sense of belonging, Habit changes, etc.

Even more useful for the admissions staff or for families preparing sons for transfer to college or to city are the various instruments such as the Observation record, as revised. Here are rating scales upon Organizing his resources, Ability to make own decisions, Intellectual capacity, Impression on others, Leadership, Team work, Alertness, Sense of difficulties. Appraisal and evaluation of such intangibles by the aid of this text will tend to bring the intimate experience of parents, the minister's wishful guess, the scoutmaster's observation, the teacher's judgment, and the play-leader's reactions to focus and to enable many well intentioned persons to "team up" in behalf of each growing youth.

Other instruments are described, such as those dealing with academic situations and interests, with reliability of pre-college record, home relations, relative importance of college activities, with prediction of total performance in college from observation of pre-college record, with health, off-campus experience and religious thinking. With each the method of coding is illustrated.

The construction of the rating blank, experimental use, is discussed. Final revision of the rating procedure is discussed, assumptions to govern the rating are

given, and a table records the reliability of pre-college observation record in a certain 129 cases. On the seven items, purpose, decision, social, intellect, impression, leadership and team, the reliability rating of two teachers compared are given and the scale is discussed. These seven items are used throughout six useful tables.

The summary of factors associated with freshman performance covers a vast range of behavior. A few headings will suggest to the reader both the wealth of data which had to be handled and the difficulties involved. For the pre-college period, four groups are rated, namely, the student, his family, the school in which he is being prepared, and the boy's outlook. For the college period, data appeared under these eight headings: the student, family relations, living conditions, extra-curricular activities, recognitions, off-campus activities, college contacts and reactions to college.

In the discussion of factors, the Editor acquaints us with the way the great number of students in the study affects the assurance of accuracy. Likewise, we catch a hint as to how economy in use of selected cases could not be practiced until full value of this vast statistical load of 1,244 cases was realized.

PERSONALITY

The cautious Editor, aware of the emphasis and the terminology of various schools of psychology, calls attention to the fact that one scale as to "personality" was used, namely:

"Outgoing personality. Sympathetic, appreciative, understanding, appealing, attractive, self-assured (but not domineering or egotistic), realistic in appreciation of abilities and limitations, poised, balanced, integrated, of sound common sense, self-reliant, independent, responsible, unselfish, mature.

"Students who recognize certain handicaps or difficulties, seek help and make constructive adjustment to their solution, who make a positive impression on others, who are emotionally stable and free from tension.

"Students who give indication of minor problems and worry about general adjustment without much insight or self-understanding, who im-

press others fairly well but tend to be rather colorless.

"Students who are subject to moods and temper flare-ups on occasions, who tend to be nervous and tense, especially at times of stress as during exams; who impress others rather negatively, who tend to evade problems rather than to face them.

"(Contradictory extremes will both be represented here.) Exceptionally reserved and shy, suspicious, repressed, stubborn, self-conscious, and self-centered, self-pitying, morose, moody, morbid, sullen, prejudiced, irrational, given to grandiose daydreams, filled with conflicts, dull, ill-tempered, unresponsive, quarrelsome, domineering awkward, selfish, irresponsible, undependable, dependent, servile, unbalanced, immature, careless, untidy, neurotic, fearful, extremely suggestible, jealous." (118-9)

Since only one scale was used, different types may appear equally adjusted.

"The emphasis is functional rather than structural, social rather than biological. For this reason, there is a close relation between the social and personality adjustment, and, as will be shown later, they might as well be combined if this interpretation of success in personality adjustment is to be used. What we have, in any case, is clear enough, even though we do not use the conventional categories of any one school of psychology." (161)

GUIDANCE

Although the study is an investigation into the transition observed from 1934 to 1935, a counseling plan is recommended in the text, including Community, School, Church, Home, Aids to growth, Reading skills, the Admissions officer, Freshmen week, etc.

"In the summary of factors making for success, an important place was given to what was called dynamic integration. This was not thought of as something apart from the habit pattern, which exists by itself, or which, on the other hand, may be added as another pattern. Instead, it was conceived as the working together of powers and conditions—an interplay of factors which rendered each more significant because brought into relation to the rest, the whole being more than a sum of its parts.

"We also suggested that this working together and mutual support of these various contributing elements occurred under the integrating influence of a vocational or life purpose, an ideal of some sort, or a philosophy as to a man's relation to his world. It seems to be a fact that for many students this integrating principle has been contributed by his religious training and experience. In so far as the force of any integrating principle is in proportion to its rootage in experience, on the one hand, and its scope, outreach, and objectivity, on the other, the religious basis of dynamic integration is psychologically apparent." (315)

A NAZI PUTS ONE OVER

VICTOR E. MARRIOTT*

A NAZI YOUTH, a student at the University of Chicago, spoke to a young people's society in a Protestant church in Chicago. The German spoke well. His words carried conviction because of the earnestness with which he spoke. He believed what he said was true. The young people in the church were spellbound. It would be too much to say that the speaker won over the group entirely to his point of view. It was agreed, however, that the Nazi student had made a very good case for his country.

The young people in this church group are the sons and daughters of middle-class Americans. They were far enough removed from the unemployed class to feel fairly safe and comfortable, but they were near enough to know something of the bitterness of the situation facing those unfortunate people who constitute an all too large segment of the American population. The reaction of this Protestant church group to the Nazi presentation becomes a matter of interest to us, as they might be considered a fair sampling of middle-class American youth.

It comes as a shock to some of us to learn that an adherent of Hitler's philosophy of government could make so good an impression on these intelligent American youth. We can but raise the question, "How can it be?" and "What might it portend?" For if a Nazi proponent could so successfully win over this group of young people in a single evening, could it not be done with many other groups all over America?

We may say first of all that one reason why the Nazi student succeeded so well with this young people's society

was because he was a good propagandist. German youth are trained to be propagandists for Naziism. It is not astonishing that young people who have grown up in Germany under the new regime, who have heard nothing spoken over the radio, or taught in the schools, or preached in the churches (except of course in a few of the Confessional churches) other than the praises of Naziism, should be convinced that there is nothing better in all the world. There has never been such "magnificent propaganda," to use the phrase of Jan Masaryk, as that which the high-priests of Naziism have used. To speak of it as high-powered is to belittle it, for even America, which has known high-powered advertising, has never seen anything to equal the totalitarian propaganda. This kind of propaganda knows no limitations except the limitations of expediency. Goebels, propaganda minister, is reported to have said, "In propaganda, one is not concerned with the literal truth but with the interest of the Fatherland."

But when one has granted full weight to the skill and fervor of the propagandist, one has not fully answered the question why these, our American youth, were so readily swayed by the visitor from Germany. It was soon evident, when one began to discuss the question with them, that they were painfully conscious of certain defects in our own democracy. They recalled the picture which the German student had painted of a Germany without unemployment, and alongside of that they immediately placed a picture of America with its millions of unemployed. They did not inquire *how* men are employed, nor about standards of living, nor about conscript labor to get ready for war. "All men have work" was plausible enough.

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When the young people were reminded of the cruel repressive measures employed by the dictator of Germany, they replied, How does this differ from the way in which (they had been told) the Chicago police beat up people on the slightest excuse? For example, the way the Chicago police "shot into a crowd of defenseless men and women in the so-called Memorial Day Massacre in South Chicago?" The question is not whether this is an accurate description of what occurred. These young people *believed* it, and answered accordingly. When reference was made to the treatment of the Jews by the Nazis, the retort was, "How does that differ from the treatment of the Negro in the South, where the burning of victims at the stake is not unheard of? Should we throw stones when we ourselves live in a glass house?"

It is useless to point out that there is a difference—that what exists here as an excrescence or inconsistency in democracy has been made the approved practice of the central government in Germany. The point is, that whenever we would start to build up a solid front against Naziism, our own egregious failures in democracy arose to pull down our defense. And the fact should sink home in our minds that these young Americans had been made vividly conscious of these failures.

Industrialists who hire police at \$5.00 a day to secure their own ends, as it is claimed they do, may think that the mass of our citizens will know nothing about it or will not care. Enough interested people are seeing that it is registered in the minds of the common people and being laid up against the day of judgment. Our one hundred per cent Americans who so blithely brush aside the Bill of Rights when it comes to dealing with protesting labor groups, do not know how far they are undermining democracy. They cause the high-sounding claims for America as the land of the free to become as dust and ashes in the

mouths of youth. For *youth are being told*, both by propagandists and by seekers for justice, just what is going on.

A country that does not practice justice or democracy when it seems inconvenient to do so, cannot so readily rise up and protest when certain other nations flout justice altogether. It appears that the totalitarian states are simply carrying out boldly and brazenly the sort of thing which the democracies have permitted on the side and under cover, as it were.

It is to the credit of these middle-class American youth that they recognized and admitted some of the evils of our democracy. Sons and daughters of our wealthier families might not have been so keenly conscious of anything amiss in our American system. These middle-class young people were nearer to reality.

On the other hand, there was a fundamental implication which forced its way home. This Nazi exponent was conscious of and dedicated to a cause. His hearers were not. The main reason why these American youth did not have a ready answer for the Nazi exponent was that they were not conscious of any cause as he was conscious of a cause. Neither their Christianity nor their democracy was a cause worth fighting for. If their democratic faith had been a passion with them, they would have risen to its defense with such instruments of debate as they possessed. When some of the achievements of Nazi Germany were painted in glowing colors, there did not rise to their minds at once a picture of "America the Beautiful," but rather there came before them the picture of things as they have been told they are—in Chicago, for example, where politics are governed by a political machine which good citizens find themselves utterly incapable of controlling or changing.

Democracy, with its doctrine of uncontrolled freedom of speech, has permitted democracy to be so vilified by any

who wish to speak, and has so taken for granted that good things need not be said, that many are ready to believe democracy will no longer work.

Should we heap blame upon young people because they are not more patriotic? Should we not rather recognize that we, the older citizens of the Republic, are responsible for the mess we are in? It is we who have painted in the main features of this picture which our young people now behold. By our carelessness, by our neglect of public service, by our cynical disregard of civil liberties, we have allowed a cancer to eat the heart out of our patriotism. Our youth have been robbed of that which ought to be their richest heritage—a justifiable and glowing pride in their own land and its democratic system of government.

Any analysis of the present day situation in our democracies will indicate that more should be done about training youth for citizenship. In the first place, because today democracies are in a perilous state. "People no longer want freedom," is the Nazi cry. Democracy, which was ever in the ascendancy during the last century, is now openly scorned in many quarters of the globe. Up to the present moment the great democracies have not realized that they were in danger. They have had confidence that they could *blunder through* as they have in the past. Now they begin to understand that stupid blunders made at this crisis in history may be very costly. The time given for revamping education and developing some better training for democracy is probably very short, but the need for it has been made startlingly clear.

The danger is that under the threat of totalitarian states who stop at no aggression, we shall resort to the same jingoistic, flag-waving sort of patriotic training that is employed in Germany and Italy today. It is to be hoped that we shall not be stampeded by fear into adopting the same sort of folly as that which obtains in these European coun-

tries.

The reason for our concern from a religious point of view, however, is deeper than the mere preservation of the democratic state, important as that may be. While our religion does not exist to uphold democracy as a political system, there is a relationship between our religion and the democratic way of life. Certain fundamental principles of human relationships have come down to us out of our Jewish-Christian inheritance. These should be regnant ideas for both faiths, and they thrive best under a democratic way of life.

First there is the idea that man as man has certain rights, inalienable and God-given. The Hebrews struggled with this idea and developed it to a high point. Although they had kings to rule over them, they set limits to what the king could do. If some bold monarch overstepped the bounds, there were men who had the courage and were seemingly invested with the authority to voice the conscience of the nation and condemn the king to his face. Even King David, after his great sin, was brought before the bar of justice by an otherwise unknown prophet. In this case the king was great enough as a man to recognize the justice of the rebuke and to repent of his crime.

Justice is the great word that comes ringing down to us from the prophets of Israel. Without burdening ourselves with a consideration of the full meaning of the term, we can assert that it came with divine connotation and divine authority. It implied fair play and regard for the rights of others. It was more than a human postulate, it was inherent in the nature of God.

Mercy is another great word that meets us on many a page of the Old Testament. Originally the Hebrew idea of God was savage enough. "The Lord thy God is a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generations of them that hate me." But from the time of

Hosea on the idea of a God "who will not always chide," "whose loving kindness is great" comes out more and more frequently.

Jesus chose the word "mercy" as more nearly expressing his conception of God's nature and God's attitude toward man. Jesus' picture of God was not that of the stern autocratic law-giver, but that of the Father God who loves and pities his children. Mercy was, of human characteristics, the one that is most God-like. "But go and learn what this meaneth. I desire mercy and not sacrifice."

Most important of all as relating to democratic living are his words, "Ye know that they who are accounted to rule over the Gentiles lord it over them: and their great ones exercise authority over them. But it is not so among you. But whosoever would be great among you, shall be your servant."

In the early days of Christianity this basic idea of brotherhood was taken up and expanded to include all races and classes of people. "God hath made of one blood all people of this earth." Paul makes it still more explicit and extended. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus." Not only were these ideas taught by the leaders; they were practiced in the early Christian church.

Later, when Christianity became the official religion of the Roman Empire, it took on the hue of its surroundings and lost much of its primitive brotherhood emphasis. It was said of the Christians of the later centuries, "They were too much enamoured of Christianity to give it up but not sufficiently imbued with its principles to live it." That might be considered a fairly accurate description of Christianity today. The disease which weakens our common life is deep-seated and widely distributed. The cure must be commensurate with the disease. The only solid basis for

our democracy is one that strikes back into the matrix of the Jewish-Christian conception of the oneness of man. "Ye are all sons of God and brothers one to another."

The trouble with the democracies is not that they are clinging to some outworn theory or that their technique is defective, although this could be improved. Rather, their weakness lies in the fact that they have not consistently pursued the democratic way of life. We have clung to certain aristocratic and oligarchic traits inconsistent with democracy, and these, when carried to a logical end, make it difficult to answer clearly the argument of an intelligent Nazi.

The seeking for special privileges by groups and individuals has endangered our democracy more than any other practice. It has substituted the picture of the pork barrel, with men reaching into it with greedy hands, for the picture of the temple of liberty, builded by the strong arms of free citizens.

The basic thing which church and synagogue can do is to help to foster in all our people the democratic spirit and to encourage the democratic way of living. This means or must mean something far more specific than what either church or synagogue are doing at present. It would mean standing against all infringement of civil liberties, against high-handed tyranny in industrial or political life.

We must teach our young people what are the fundamental principles of democracy, not simply a few techniques of saluting the flag. We must show them that we are in earnest about treating the festering sores of our society and enlist their help in building the commonwealth strong and secure on the love of all its citizens. Unless we find means of doing this our house will be left unto us desolate.

The Nazi propagandist has not been answered. He cannot be answered effectively, *until we make democracy work.*

PRIZES AND REWARDS IN RELIGIOUS EDUCATION*

HERBERT S. McCONNELL**

IT WAS Rally Day in the Sunday school. Classes and teachers had been stimulated to make every possible effort to secure a full attendance on *that* day. An extensive campaign had been promoted for some two months in which the aim was to secure a full attendance of those on roll as well as a large number of new members. This campaign was to culminate in a big Rally Day service, the attendance goal being one thousand folk, including members, new members and visitors. All sorts of enticements had been afforded in the form of prizes and awards. There were awards for the class having the largest attendance, the most new members, the greatest number of visitors; and awards for the department and for the banner class of the entire Sunday school. Interest had been raised to a high pitch, everyone was looking forward to a great day.

Let us look into some of the happenings just previous to the program.

Johnny Smith, a six-year-old, had said to his playmate that lived next door: "Bobby, won't you go to Sunday school with me next Sunday? We're having a contest and the class that gets the most new members will get a prize." And Bobby was there. He was curious to see the prize which Johnny had described in glowing terms as only a six-year-old can.

Frank Jones, one of the Intermediate boys, had been able to secure three possible new members with a proposition: "Say fellows, come and go to Sunday school with me next Sunday. Our department is divided into the Reds and Blues and the side which gets the most new members will be entertained by the losers with an ice cream supper. The losers eat beans."

*This paper on Prizes and Rewards was awarded the Owen Medal in Religious Education at Vanderbilt University.

**The author is now minister at Cumberland Furnace, Tennessee.

"Sure," replied the boys, "we'll go if they are going to have eats. You can count on us being there," and they *were* there.

James Wayburn, a member of the Young People's Department, calling on his "best girl," who was a member of another church school, asked her to go with him. "The classes in our department are divided into the Bulls and Bears. Every boy is supposed to bring a girl and every girl a boy. The ones that have the most there win a picnic trip. You'll come won't you so I'll not be embarrassed when the other fellows show up with their girls? Then I'll go with you sometime when the Baptists have a Rally Day." And Mary Wilson was there with her sweetheart.

The spirit had even pervaded the adult groups. For two weeks previous every man in the Bible class had been feverishly working to secure attendance of all his club friends so that the women's class would not have anything to boast about. The women, not to be outdone by the men, were persuading all their friends to cook Sunday dinner on Saturday so they could get to Sunday school on time and help beat the men.

Further still the spirit had gone—to the pulpit. There Brother Jones stressed very strongly the fact that the Presbyterians had had a similar service three weeks before and that "we Methodists cannot let them beat or outdo us. They had nine hundred, we want to have a thousand. Let's show these other folks what the Methodists can do." And in his visiting he had continually talked about what "a big service we are going to have on Rally Day. One thousand people in Sunday School, then everybody staying to hear the sermon on "The Rally Day of Jesus."

The above incidents may bring to mind similar experiences in the life of the reader. It certainly has been within the

scope of the author's experience (in the South) to be a party to Rally Days from earliest childhood to the present. He sees the weaknesses of such a system, yet being a member of an institutionalized Church which fosters such techniques, he has been a frequent victim of the system. We who are workers in an institutionalized religious atmosphere where success has been measured in terms of quantity rather than quality, have been victims of the seemingly incurable system of prizes and rewards in religious education. Not only within the Sunday school but beyond it as well. It has quite often pervaded the sanctuary of the eleven o'clock service as well as that of the prayer meeting. The programs for all of these shaped and fashioned so carefully by "experts" in religious education have been characterized by suggestions concerning, exhortations to the usefulness of, and stress upon prizes and rewards as effective instruments in religious education.

In some parts of the country, in more educationally advanced areas, this unpedagogical system has been displaced. In many other sections of the country, however, the system is just as strongly in vogue as it ever was—because the situation that created it is still in vogue—an unhealthy emphasis upon more numbers, and upon more temporary memorization as the end of education.

There seems, as we look back for reasons, to be an outstanding one responsible for such programs as we have described. This has been the fact that educators, both secular and religious, have looked at education from the transmissive point of view—as a task. They have thought of Christian education as being the teaching of the Bible and not much else. They have defined a religious person as one who could repeat a great number of Scripture passages. They have put emphasis upon numbers as the evidence of success and have taught us poor mortals in the common herd to base our ideas of success upon increase in membership in the Sunday school. Consequently they have almost unalterably

forced the use of these unfortunate methods in the teaching of religion. It amuses us when we look back and see Tom Sawyer trading a memory text in Sunday school for something he wanted. We remember with sly humor the time when Jimmy Harper was spotlessly dressed by his mother and sent to Sunday school only after he had perfectly learned his memory verses. Once at Sunday school he repeated the verses to win a prize of a New Testament offered by his teacher for the member of the class who could memorize the most Scripture. This New Testament went on the prize shelf at home to be opened only when mother wanted to show fond friends "what my boy, Jimmy, won at Sunday school." His mother beamed to think that *her* boy had learned the most Scripture of any child in his class. She proudly boasted about this to her envious neighbors who in their turn secretly hoped that the next time *their* boy or girl might be the lucky one.

Educators have looked upon education as a task, and upon knowledge as something to be acquired by the pupil and stored in his empty mind as it was transmitted to him by the teacher. In this sort of atmosphere prizes and rewards flourished. Not only was it emphasized locally but whole denominations stressed it. Publishing houses advertised for sale New Testaments for prizes as well as many other devices. These were all priced at a figure which fitted the pocketbook of any teacher or church school. Posters and banners of all sorts were advertised which could be used to get attendance increased, building up interest in contests. The more things to get the pupils to learn more Scripture, secure larger attendance, more new members, the better. It meant not only prestige for the particular Sunday school, it meant prominence for denominational workers. The work of a pastor was quite often measured in terms of the number of Sunday school pupils he could get into the church membership. The Sunday school was supposed to be the training school for the church *and that alone*.

Consequently many pastors were induced to use methods which would otherwise be questionable in securing and keeping Sunday school pupils for and in the church. Prizes and rewards were used widely, religious educators never stopping to inquire as to what effect they might have on the character of the pupil. From the bishop down to the humblest pastor or layman in the church, efficiency was based on numbers instead of Christian character development. And most of the attempts turned out like the sequel to our Rally Day story. Let us turn back for a moment to it. What has happened?

Some Sundays later when Johnny Smith asked Bobby to go with him he received this reply: "Aw, I don't want to go. I didn't get any of that prize and besides mother says I'd better stay home and help with the work if I want to go to the picture show this week." And Bobby stays home. Church and Sunday school vs. movies.

Frank Jones pleads with his boy friends who so willingly consented to go and get the "eats" to go back. But Frank was on the losing side and they didn't get any of the ice cream. They don't trust him any more in the apparently rash promises he makes of future good times. And they don't go that day, nor the next, perhaps never again. At least not until another Rally Day.

Mary Wilson has broken off relations with James Wayburn because he embarrassed her in the class by boasting about what the Methodists could do that the Baptists couldn't. And Mary did not return.

Likewise we find the men back at their club, listless as ever; the women back at their stoves and in their kitchens worrying about Sunday dinner. Even Brother Jones has quit talking about the "big, fine, glorious day and the fine attendance," after the Baptists had fifteen hundred the following Sunday at their Rally Day service.

Where is the spirit, the fine attendance, the enthusiasm? All gone. Even the purpose of Rally Day has been forgotten and the school has settled back into its old rut.

A few reclaimed members and new pupils stayed for a time but began to drift away when interest let down. Soon we shall hear once more the pleas for better attendance, more members, and checking on absentees. Until another special day shall come around attendance will be lax, interest at a minimum, spirit downtrodden. Perhaps not until time for the Christmas pageant will interest be renewed. It reminds one of the high-powered type of evangelism which has characterized our past generation. When the evangelist leaves the spirit leaves. This story has been repeated over and over again in hundreds of schools. It is being repeated today for we have not yet grown out of this idea of religious education in a great many places.

We have but to check back over many similar instances to see that this result we have indicated is the general, inevitable result of such a theory, such a set of practices in religious education. Every interest, every aim, every heart for a time was turned toward the winning of prizes. But when the prize was won by favored individuals interest dropped off. The point we want to stress is that prizes can be won by only a favored few. Generally these are the same individuals from year to year. Likewise, too much rewarding can easily bring harm to a child. This is well illustrated by a story that Archibald tells of a boy using a bad word who was promised by his father that he would get a shilling if he quit for a month. At the end of the month the boy returned with: "Father, I've got another word now; this one is worth a crown."

A personal experience of the writer will demonstrate what he has been trying to set forth. When he went to enter a *pastorate*¹ he found the Sunday school engaged in a Red and Blue contest. There was a prize of some sort connected with this, what it was had long ago been forgotten as had the contest itself. Interest had slowly lagged as the contest proceeded Sunday

1. Archibald, *The Modern Sunday School*, page 177-78.

2. At McEwen, Tennessee.

after Sunday, attendance grew slack, until the school fell back into its old rut and everything was forgotten.

Being interested in organizing the young people wherever he goes the writer got the young people at this place together and they organized a Young People's Division. Nothing would do them but that they must have an attendance contest at the very beginning. This was inaugurated, and it proceeded nicely for a time. The attendance increased from eight the first meeting to thirty-five two weeks later. This contest was also forgotten and the division slipped back into the rut where it would naturally have gotten to had there been no contest.

The outstanding thing that has impressed the writer continually has been the fact that the people who stick after the contest is over are those who would have come anyway, contest or no contest. They come because they want to come and stay because they want to stay. They get the prizes because they are the most faithful—the newcomers soon drop out in large numbers. Consequently we come to the conclusion at which Archibald arrived a number of years ago, when he said that prizes and rewards are not necessary or desirable. They are not necessary, for those who win them would have come anyway; they are not desirable, for they defeat the true purpose of religious education.

"But prizes are not necessary. It is not possible to demonstrate that prizes in the long run really increase attendance. One writer, in an article advocating prize-giving says: 'From careful observation I very much doubt whether the offer of a prize for attendance has a great deal to do with the child's actual presence, for the great interest of the children who gain the prizes would make them loyal and regular without any reward. These children who gain the prizes for regularity and punctuality are the brightest and most satisfactory from all other points of view.'"

In our apparent extremeness we hope that we have not left the impression that

there is no place for a prize or reward in life, for there is. We do not mean to discredit the usefulness or advisableness of these in life as a whole. There is a place for them, properly administered, if they are of the proper kind. The reader will have noted in a footnote at the beginning, that this essay *against* prizes and rewards in Religious Education was submitted in a prize contest—and took the medal! Again quoting Archibald:

"He would be a rash man who would say there is no place in life for a prize or reward; there is. But that does not mean that prizes as used heretofore in the Sunday school are wise or necessary in the sphere of religious education."

We shall not dwell upon the use of prizes in life as a whole, for we are only interested in them as they apply to religious education. Here, too, there may be a place for them—there has been a place. As has been stated earlier, this place depends on whether or not we look at education from the transmissive point of view. If we do, we can admirably use prizes, for education becomes a task, religious education as a full and complete expression of education is something to be acquired—competitively; prizes and rewards as evidence of success achieved through competition are necessary and desirable. But looking at education from the creative standpoint, as an adventure, then we can see no place for them. Where education is an adventure, a quest, a means to an end rather than an end in itself, where its aim is to develop an integrated personality in universal terms, prizes have no place. At least the form of prizes that we have now. Greater even than these is a reward more lasting and permanent than man can offer, the reward that comes through the development of personality in terms of universal brotherhood, according to the Christian philosophy of life.

As Athearn stated some time ago:

"The organization of religious education in harmony with the democratic ideals

that are accepted for the general life of the community, the State and the Nation."⁵

This, it seems, is in harmony with what we believe to be the true purpose of religious education, and which is defeated by the use of prizes and rewards as we now have them. We have spoken of the fact that the awarding of prizes tends to set favored or more competent people off against the general mass as a whole. In doing this they lower the tone and spirit of the school. And in religion, tone and spirit in the development of personality in terms of universal brotherhood are of prime importance. If we are to achieve the best results through religious education we must remove from it anything that tends to develop personality in individual terms by setting off favored persons against others who are not quite so adept. If the pupil in the Sunday school goes to win a prize because he is better than others, as is the case when education is a task, he will learn that under similar conditions in life he can set himself up above the heads of the common herd. Leading thus to a philosophy of "rugged individualism" or the "survival of the fittest," the use of prizes and rewards defeats the true purpose of religious education—which is to assist the individual in the development of his personality in terms of universal brotherhood. It creates in him the wrong motive for the act. Character is not a matter of good habits, but of proper motives which work in new or old life situations.

"To get a child to act because of a prize or reward may possibly be permissible, but it is dangerous. . . . To reward a child for some generous deed may develop in him the love of rewards rather than the habit of generosity. It is the "motive that becomes habitual." If children could be induced to act right morally because of the hope of reward a millionaire's child might have a good chance.

Right feeling must be the urge of right action, or character is poisoned at the springs. Right action is immensely valuable both to the individual and to society, but right motive is more valuable, indeed, indispensable."⁶

Prizes and rewards thus become detrimental to the development of desirable character in the individual, for they cause him to act from a harmful motive.

Further still, we may say that anything which defeats the development of the Christian philosophy of life in either instance, personality's worth or universal brotherhood, is decidedly harmful to character. Professor Coe states:

"The unity of good character consists in holding to a social end or purpose through a period of time, and making the details of conduct all contribute to that end."⁷

We are not so much interested in the increase of attendance, as in the proper cultivation of those who attend. "We cannot take care of new converts in the church until we convert some folks in the church who are not Christians." Our aim should be not so much more folk as better work with those we now have. Experience is proving that where the church schools are right, people will attend. We doubt seriously whether the prize system augments attendance to any worth-while extent.

If we assume the creative attitude toward education, as it seems we should, we see that we should look upon education as a quest, an adventure. It is something to be gained, and materials are sources to be used, as the individual thinks in terms of the Christian philosophy of life stated above and his personality develops in such terms. We have tried to demonstrate what happens to prizes and rewards under this approach to education, specifically religious education.

5. Athearn Walter S., *An Adventure In Religious Education*, page 125.

6. Archibald, page 177.

7. *Proceedings of the National Education Association*, 1911.

REPORT OF THE DEBT RAISING CAMPAIGN COMMITTEE TO THE BOARD OF DIRECTORS

February 5, 1939

WITH a poignant sense of relief and regret the committee in charge of the Debt Raising Campaign makes the following report to the Board and to the members of the Association.

Our regret is that we can not fully meet these long outstanding obligations. But we record here our deep appreciation of the generosity of the creditors in accepting our offer of settlement.

On April 23, 1935, our obligations totalled \$23,975.91. By payments and by agreement with the creditors, this total was reduced to \$18,280.05 as of April 10, 1936. A further compromise was later effected by which the creditors accepted notes from the Association for a total of \$9,440.00 payable over a ten year period. This meant the relinquishment by the creditors of approximately 60% of what was due them. The amounts due in 1935 and 1936, and the amounts subsequently agreed upon, are as follows:

	April 15, 1935
National Republic Co.....	\$ 2,700.00
J. M. Artman.....	13,361.57
O. D. Foster.....	260.00
Kable Bros. Co.....	6,421.90
Kable Colcord Co.....	150.00
Buckley, Dement & Co.....	99.83

The reduction in Dr. Artman's account between April 15, 1935, and April 10, 1936, represents \$2500 he allowed the Association when he took over entire responsibility for the magazine *Character*, and \$304.83 credited the Association from the \$609.66 paid to Dr. Artman out of joint subscriptions to *Religious Education and Character*.

Early in 1938, when it became apparent that the Association was unable to make any payments on its debt out of its budget, a campaign was launched to raise as much of the total debt as possible by subscription

from members of the Association. Beginning with present and former Board members, who subscribed \$2,380.00, and extended to present and former members of the Association, the campaign brought a total of \$4,271.00 paid in or pledged by Nov. 23, 1938.

The creditors had been advised of the campaign and had expressed their willingness to have the debt settled in this way. They have now agreed to accept the amounts pledged or collected, minus the cost of the campaign and losses.

Thus the agreement allots to the several creditors the following amounts in full settlement of the debt:

National Republic Co.....	\$ 462.00
J. M. Artman.....	2,048.84
O. D. Foster.....	100.80
Kable Bros. & Kable Colcord Co.	1,285.20
Buckley, Dement & Co.....	16.80

	April 10, 1936	As later agreed upon
National Republic Co.....	\$ 2,700.00	\$1,100.00
J. M. Artman.....	11,556.74	5,000.00
O. D. Foster.....	240.00	240.00
Kable Bros. Co.....	3,000.00	3,000.00
Kable Colcord Co.....	60.00	60.00
Buckley, Dement & Co.....	40.00	40.00

The creditors have thus made the following contributions toward the debt of the Association, as of the amount due April 10, 1936:

National Republic Co.....	\$2,238.00
J. M. Artman.....	9,507.90
O. D. Foster.....	139.20
Kable Bros. & Kable Colcord Co.	1,774.80
Buckley, Dement & Co.....	23.20

This will acknowledge these contributions and the humble appreciation of the

committee and the Association for this generous treatment by its creditors.

Hugh Hartshorne, Chairman,
Harrison S. Elliott,
Mordecai Johnson,
Philip C. Jones,
Isaac Landman.

Note: The committee wishes to thank all who have helped in this campaign and all who have made contributions and pledges. It will keep down the cost of collection if all pledges are paid promptly, as they fall due, to *Rev. Philip C. Jones, Treasurer of the Debt Raising Committee, 921 Madison Ave., New York City.*

BOOK REVIEWS

BAXTER, EDNA M., *Living and Working in Our Country, Methodist*, 190 pages, \$1.00.

This is a text book for fifth and sixth grades and is in the Cooperative Weekday Christian Citizen Series. It makes available in usable form a great deal of material on social and economic problems, particularly labor. It is as suitable for junior high level as for junior.

Nine problems are considered, several of which are different aspects of the subject of labor. The problems are: Hunger and Relief, Labor through the Centuries, Coal and the Miners, Unions and Strikes, Child Labor and Migrant Workers, Workers in Cotton, Learning the Co-operative Way, Better Housing, Living with Other Races and Nationalities. Under these problem headings are given a number of stories and real facts in story form which are not to be found in other church school courses and should be a valuable addition to the junior and intermediate teacher's repertoire. Miss Baxter's years of supervising in the Hartford Seminary Foundation laboratory school have made her realize the avid appetite which junior children have for real facts when they are presented in a vivid manner. Some of the stories are: "The Earl of Shaftsbury," "A Pageant of Labor and Industry: Labor without Machines, What Machines Did to Labor, Labor and Giant Business Organizations," "A Mine Owner Tries to Help the Miners" (Josephine Roche), "The

Cost of Coal," "Shine, Mister?" (a story of bootblacks in Hartford, Connecticut), "A Co-operative Farm" (Delta), "Kagawa's Great Discovery" (that giving to the poor is not enough, it is necessary to work to solve economic problems), "Negro Americans." These stories are written, as the whole book is, from the frame of reference of Jesus' teaching of the Golden Rule and love for our neighbors.

There are suggestions for activities and methods, and worship with plenty of worship materials, including some well chosen poetry. There is unusually ample guidance for the teacher's thinking and orientation in the subjects taken up. This guidance includes facts, points of view, problems to be faced, various ways of meeting these problems.

This book will be a welcome contribution to those people who believe that church schools should furnish more guidance in thinking about economic problems in a Christian way.

Lillian White

FAHS, SOPHIA L. and SPOERL, DOROTHY T., *Beginnings of Life and Death. Beacon, \$1.50.*

Peoples of all ages and of all times have raised questions about the source and meaning of life. Stories of some of these searchings about the "Beginnings of Life and Death" are charmingly told in this volume. In these stories the authors have

shown great respect for man's age-long quest to seek answers to his questions about the mysteries of life. Without sectarian bias or without being dogmatic, they tell stories of the scientist in his modern search for answers.

These stories are told with such dignity and yet so simply that all above the fourth grade will enjoy them. Teachers will welcome many of these stories in studies of primitive people and in their work in the beginnings of science.

These ancient and modern stories will help children to see a relationship between their own wonderings and those of other peoples. They will enjoy the beautiful style of the book, its good paper and clear print, and the fascinating line drawings by Dorothy Bayley.—*Edna M. Baxter.*



FENN, DON FRANK, *Parish Administration. Morehouse Gorham*, 334 pages, \$3.50.

Any minister who wants practical, specific, helpful suggestions about the work which he can do in his church will find this the book for him. It has been written against a broad background of experience and study by the rector of a large city church. The approach is made definitely from the angle of the Episcopal church. While this reduces the scope of its general interest, the book becomes the more useful for the Episcopal priest.

In the first section, attention is directed to the priest's own work. This includes such concrete subjects as parish calling, recruiting, advertising, interviews and conduct of services.

Organization and finance are discussed in the second section. Various phases of the church school are considered in the final section.

The author visualizes two particular services which his book may perform. He hopes that what he has written will "prove of value to men who are in the early years of their ministry" and that "it may also aid in promoting the welfare of many small parishes where our recent graduates from seminaries must, with limited experience, do their best to give leadership to our people."

I am confident that those to whom this book is particularly directed will be greatly benefited by reading it and that they will be grateful to a wise and understanding rector whose sympathetic personality will also be appreciated as he tries to help them at a distance with their own work.

Norris L. Tibbetts



GOLDMAN, SAMUEL, *Crisis and Decision. Harper*, 266 pages, \$2.00.

This book by Rabbi Goldman of Chicago, who is president of the Zionist Organization of America, is described as "a guide to Jewish problems of yesterday, today and tomorrow." Some of the chapters are brilliant, some particularly timely and suggestive, but others are out of place in the book. Rabbi Goldman is at his best in dealing with the "crisis," especially in Germany under Hitler's barbarism and sadism. He throws much light on anti-Semitism from the psychological and historical points of view. But the pages designed to give us "the decision" are too few and indefinite.

The "decision" is to be found in Zionism, the establishment, under the Balfour pledge, of a Jewish homeland in Palestine and the restoration of a Jewish national state. It comprehends, as well, the revival of Jewish spiritual and moral unity wherever Jews live in freedom and relative security. But Rabbi Goldman fully realizes the nature and magnitude of the problems he thus "solves," and is not himself too optimistic. He has faith, but it is not based on present realities. A true civilization, with cultural pluralism and a genuine internationalism, coupled with a rational and sound nationalism, would of course do away with anti-Semitism—but is that kind of civilization more than a remote ideal today?

Rabbi Goldman, it will be seen, owes us more chapters on the "decision," candid and clear answers to the extremely difficult questions which he, in the volume under notice, does not deal with. He is the man to face those questions and to answer them in the light of available data. He possesses the scholarship, the knowledge and the literary power required for the task. We want to know—many of us—his

views and the grounds for them more fully than we do after a conscientious study of this book.

Victor S. Yarros



GUMPERT, MARTIN, *Dunant, The Story of the Red Cross*. Oxford, 323 pages, \$3.50.

The Red Cross is seventy-five years old. It originated in the efforts of Henri Dunant, a Swiss banker, who witnessed the horrible battle of Solferino and out of that holocaust emerged a firebrand for humanitarian treatment of wounded and civilians, the wreckage of war.

Gumpert traces the development of the Red Cross through its many vicissitudes to the present. He finds it now, a strictly neutral, non-political, international organization, doing an excellent but only partial work. It needs to be broadened, he asserts, not merely to succor the victims, but to prevent the disasters. "Humanitarianism, to succeed and to be effective, must be bold, well thought out, unsentimental, politically alert, radical in morality and scientific in methods." Gumpert does not offer a plan, he simply raises the challenge. One wonders whether he may possibly be correct, and whether the Red Cross may not become the nucleus of an effective international movement for peace.

His book is interesting in its combination of biography of a man with the wider history of a movement, both cast into the mould of world events, and interpreted as they come into conflict with the personalities of the leaders of men and nations who are striving for places in the sun.

Laird T. Hites



HORTON, WALTER M., *Contemporary Continental Theology*. Harper, 246 pages, \$2.00.

About two years ago, Professor Horton published a review of *Contemporary English Theology* and was roundly criticized by everybody. He now attempts, in a similar review of continental theology, to clear up all the false impressions drawn from the earlier book. This second volume is timely and important, interestingly and simply written. Professor Horton does not approve of Barth. The book takes up, in addition to the Barthian movement, a careful and lucid review of the Eastern

Orthodox or Greek Catholic theology. Next, Roman Catholic theology is discussed sympathetically but with less approval than the Greek Catholic system. Protestant thought, in addition to Barthianism, in the Scandinavian countries and in Czechoslovakia, is given a careful and sympathetic study.

Professor Horton intuitively sensed the fate that has since come to Czechoslovakia, which he feels is really a part of America. Anticipating the swallowing up of Czechoslovakia, he hopes the Liberty Bell in Philadelphia will ring, but in mourning. Thus is religion coerced by the state. And here let America take warning.

In conclusion, Professor Horton points out that with the coming of Tillich to Union Seminary, and of Brunner to Princeton Seminary, the supposed difference in the theology of the two seminaries has disappeared. Thus are we influenced by continental theology. This is an excellent book.

C. A. Hawley



LANSBURY, GEORGE, *My Pilgrimage for Peace*. Holt, 274 pages, \$2.50.

George Lansbury is one of the world's greatest and most respected pacifists. He has traveled the world intermittently for the past 50 years seeking the abolition of war. In 1931, he was elected leader of the British Labor Party, in which position he served with distinction and honor until 1935, when he resigned.

Soon after surrendering the leadership of the Labor Party, he entered upon an extended and intensive pilgrimage for peace. He toured many countries including the United States, addressed numerous audiences, and held conferences with Stalin, Hitler, Mussolini, Benes, Roosevelt, and others. *My Pilgrimage for Peace* is an account of his travels and conferences since 1935.

In all his travels he had just one purpose. He hoped to convince the heads of the governments of these different countries of the utter futility of war, and, in turn, interest them in a world economic conference called to deal with the economic, territorial, and financial causes of war which would eventuate in a general disarmament for world peace. He is ever an advocate of the policy of appeasement

through collective justice. He is no less a believer in the proposition that if these leaders and heads of governments of different countries would come together for council, that appeasement through collective justice would prevail. His faith in the outcome of such a conference is based upon a greater faith in human character when operating under the principle of love as the means of accomplishing any lasting peace.

The story of this man's life should be an encouragement to those who under difficulty seek to make practical the highest ethical demands of their religion. His singleness of purpose, his loyalty to a high ideal shown in the fact that he condemned wrong in all countries alike, including his own, his sacrifice of high political position as a call of conscience, and his refusal to move away from the poor London district even during the years of a measure of affluence, all serve to dramatize those qualities of life and character sought by religious education at its best.

S. P. Franklin



LOBINGIER, JOHN LESLIE, *The Missionary Education of Adults*. *M. E. M.*, 182 pages, \$1.00.

As head of the departments of Adult Education and World Fellowship in the Board of Home Missions of the Congregational and Christian Churches, Dr. Lobingier is in a position to know much about what churches are doing, what they may do, and what they need to do in missionary education. He has given us his findings in this concrete, stimulating and important book.

Starting with the point of view that Christian missions are interrelated with world causes and that Christianity has implications for all aspects of man's life, the missionary education of adults is defined as "that aspect of adult education in the church that is concerned with a universal view of Christianity . . . ; with an understanding of world needs and a readiness to meet those needs; with a widening knowledge of other national or racial or social groups and a willingness to receive and to give . . ."

The objectives of the missionary edu-

cation of adults are stated as, first, "the results which accrue in the lives of church men and women"; and second, "the results in other lives the world around and in society and institutions."

Most of the book is devoted to specific suggestions and definite illustrations on educational methods. These include general programs which bring "enriching experiences"; study classes, the use of literature, visual education, worship, and bulletin boards.

Two chapters consider the men and women and young adults who are to receive missionary education.

Recognizing that everyone's work is usually done by no one, the author focuses responsibility for missionary education in the pastor and the church's missionary committee. Because he is sensitive to possible conflicts between such a committee and those who are carrying on the general program of Christian education, the author discusses in a concluding chapter how these two aspects of a single task may be integrated. An outline of methods for testing progress completes the volume.

This book provides an excellent standard by which to appraise the missionary education of adults in any church. Not only does it create the desire for improvement, but it also shows the way.

Norris L. Tibbetts



MATHEWS, SHAILER, *The Church and the Christian*. *Macmillan*, 150 pages, \$2.00.

The Dean Emeritus of the Divinity School of the University of Chicago in this slender but eminently instructive volume gives evidence that his old-time skill in verbal expression, and his ancient enthusiasm for debate on timely topics, are not being allowed to languish even if denied the tournament challenges of the classroom. On every page may be found the word of one who combines with rare result the training and experience of historian and educator, supplemented and illuminated by wisdom distilled from years of heavy executive responsibilities in the front rank of Christian leadership on this continent.

Seven chapters comprise the contents outlining Dean Mathews' view of the

church and the Christian relationships as these have come into existence through the centuries since Jesus preached in Palestine the gospel of love. They are described as follows: 1. The Ecclesiastical Conception of "the Church." 2. Churches as Religious Social Groups. 3. Churches and "the Church." 4. The Christ of the Churches. 5. A Church as a Channel of Grace. 6. Churches as Moral Ferments. 7. Are Churches still needed?

Echoes of the recent conferences in Oxford and in Edinburgh creep through the background of the entire discussion. The author sounds a warning to those who would seek to unite Christendom by a formula of faith. On page 105 are plain words. "Formulas which are not basically moral distract attention from social situations, and make church loyalty indifferent to love. Those moments in which the center of interest in church life has been doctrinal have seen the brutal persecution of heretics. Men who have believed in the deity of Jesus have not hesitated to persecute those who did not hold such a belief. One cannot look without anxiety, therefore, upon the new movement in non-Roman Catholic churches to make a belief in Jesus as 'God and Savior' a basis of what they profess to be ecumenicity but which is in fact a paradoxically selective Catholicism. What the world requires of the churches is not a revival of fourth-century Christology, but the impregnation of economic and political processes with love. Only then will Jesus have given meaning to their function. If Christians are to be interested in helping to make a better world, the churches must make theology secondary to morality embodying the spirit of Jesus.

As a textbook for study classes in church groups composed of young people on the level of college and university disciplines this frank study of religious life and organization ought to prove invaluable. The definitions of terms so central to religious thought derive from a world-view emerging from a distinctly scientific attitude. For the author "scientific realism" rather than "ancient metaphors" enlists sympathetic interest. He would describe religion as "a bio-mysticism in which by projection of the life process of an individual the human and divine reach ad-

justment." For him churches are still needed because a church "can further the help-gaining adjustment of individuals with those cosmic activities upon which we are dependent, with which we are organically united, and which operate in the personal as well as in the chemical and physical realms to which humanity belongs." Such definitive phrasing can scarcely be called "stereotyped"; indeed, any time-worn expressions in this very readable book are certain to bear quotation marks.

Thomas Wearing



PATON, WILLIAM, *World Community*. Macmillan, 191 pages.

The author is Secretary of the International Missionary Council, and also editor of the *International Review of Missions*. This book is composed, in part, of lectures given at Princeton Theological Seminary and the University of Cambridge. Each chapter is a unit in itself.

In the first chapter the author contends that the East as well as the West is disintegrating. Religion has become just one among many interests and departments of life. This is due to the fading out of the "Absolute" concept. New religions of Race and Blood, Nation, and Class are arising. These new religions claim inherent authority and the whole man.

Chapter two on "What the Church Means" is probably the most significant for the religious educator. The author's position is revealed in his statement that "The key to community lies in the recognition of something that transcends human community." Man's duty is to maintain contact with this "something"—which is God, as shown to man through Jesus. "There is no activity of the Church which is quite so fundamental to its being as worship." The writer holds there is an absence of optimism in the Gospel's view of man.

In the third chapter emphasis is placed on that universal fellowship manifested in the realized Christian achievements in various countries of the world.

Then the primacy of evangelism in church and in society. The case against and for evangelism is stated.

In Chapter V education, medicine, and the needs of village life are considered.

The principle of service is thus stated: "Christian service can be gathered up under a single master word. It is witness, witness to Christ . . . It cannot therefore, and it ought not to, be divorced from the work of preaching and the life of worship."

In the sixth chapter the author points out the relevance of the Church today. "If nation and race and cultural history are a part of the creation and gift of God, for the Church's life to be apart from these things would be to have no life at all."

In chapter seven racialism, international peace, and the abrogation of national sovereignty are helpfully discussed.

In the concluding chapter the duties of the churchman are listed as follows: 1. Repentance; 2. Proper balance between effort and hope; 3. Achievement of organic unity; 4. Evangelization of the world; and 5. The call of the Church to youth and "declericalization" of denominationalism. This chapter is particularly rewarding reading.

The author writes with the recent Oxford and Edinburg conferences in mind and looking forward to Madras conference just held. He omits the Roman Catholic Church from his major line of argument.

The author writes with a wealth of current knowledge about his theme and a freshness and urgency that make this an interesting volume. His outlook is international and universal. This volume will serve well as resource material for study and discussion.

P. Henry Lotz



PERKINS, JEANETTE E., *Children's Worship in the Church School*. Harper, \$2.00.

This book is the skilful result of several years of leadership by the author in the primary department of the Riverside Church School of New York City. It is a guide to building worship programs, and a rich source of songs, poems, prayers and stories. The approaches to worship will be suggestive, not alone to primary leaders, but to teachers of all ages.

The author reveals great skill in her use

of children's experiences or moods as approaches to God. There is the sensitivity of the artist in the choice of suitable materials at the right moment in the service.

Charming materials from the Bible, world literature and children's creations reflect sensitivity to the mysteries and wonders of the natural world and to varied expressions of goodness. The author, however, has not stopped here, as some tend to do. She also helps children to recognize the disharmony and tragedy that thwart the expression of God's spirit in the world. She guides the worshiper to recognize that "the world which man has made is filled with wrongs waiting to be righted, sufferings which can be alleviated, cruelties which must be displaced by good will and kindness."

This is one of the few books on worship for religious educators that gives significant attention to Jesus' emphasis on relationships and to the reconstruction of the social order in worship. Facing the everyday experiences of children which connect them with unemployment, bread lines, apple-selling, money, war and kidnapping, the author attempts to guide children through them towards a more righteous view of life and a clearer understanding of the relation of people to each other and to God. Recognizing that social problems of such complexity may lead to an attitude of despair, children are introduced to people and movements which point the way toward better conditions and nobler relationships between people. Teachers in the church school and in weekday and vacation schools will find this volume an invaluable source and guide in all their plans for worship.

Edna M. Baxter



SIMS, MARY S. and McCULLOCH, RHODA E., *Women and Leadership*. *Woman's Press*, 142 pages, \$1.25.

Twenty-seven women leaders from thirty-three books and periodicals are made to contribute in the form of abstracts to this symposium. It occurs to the casual reader that the book is weighted pretty heavily on the philosophical side and that not sufficient attention is paid to concrete data. But that is a mere opinion. Philosophy outlives science; whether we

think it should or not makes no difference. There can be no doubt that the selections made for this book are representative of the best thinking of the leaders who have been determined upon, despite the fact that the reader might have chosen a different set of quotations and that he might have included writers not represented in the group. There can be no doubt that the writings and the writers included in this volume are really worth while.

Nor can there be any doubt that the plea for Christian leadership which runs thread-like throughout the discussions, implicit where it is not explicit, is well taken. Women have led in every age by influencing men. This we all know. Perhaps we are not ready to say, but it is true nevertheless, that petticoat government is as good as pantaloon government, but in recent times women have exercised leadership directly and this is as it should be. We must always remember that women excell in religious interest, as evidenced from the fact that they were last at the cross and first at the tomb on resurrection morn, and that their leadership in the church must continue to grow. Eventually there will be more women preachers than men preachers. Don't fail to record this, though the book does not say so. Even now religion is in a bad way, but it is being reconstructed along the very lines of women's interests and this also is as it should be.

The reader will forget that this is a book copyrighted by the National Board of the Y. W. C. A. as he reads because he will be so absorbed in the contents of the volume, and this again is as it should be.

W. A. Harper



TROTT, NORMAN L. and SANDERSON, ROSS W., *What Church People Think About Social and Economic Issues. Association*, 79 pages, 35 cents.

In the brief compass of this brochure an attempt has been made to analyze and describe the attitudes of Protestant church people, lay and clerical, on issues seriously confronting the American social order. The investigation was limited to a sampling of opinion from active white Protestants in Baltimore and its immediate en-

virons, and to attitudes in three areas: the Church and the Social Order, Property, and Labor.

The report abounds in tables, charts and graphs, scientifically compiled and arranged, revealing an unmistakable "middle-of-the-road" position on the issues raised. The Thurstone-Chave Technique was used, with some modifications. Actually 1.6 percent of the membership and 25 percent of the churches were reached.

The questions which naturally arise concerning this type of study have to do with the validity of general conclusions from an investigation so geographically limited, and with the amount of serious thought given expressions of opinion by questionnaire. Due precautions seem to have been taken to insure accuracy in analysis.

Dr. Sanderson and Dr. Trott have performed a useful service in setting a pattern for others wishing to undertake similar investigations. They have provided excellent evidence that the Protestant churches have comparatively few social extremists.

O. M. Walton



WEIGLE, LUTHER A., *Jesus and the Educational Method. Abingdon*, 127 pages, \$1.00.

Dean Weigle attempts to accomplish two ends in this interesting little book. First, he sets out to prove the error of the apocalyptic interpretation of Jesus; second, to show that Jesus was essentially a teacher who began where his students were, taught through freedom, fellowship, objectivity, and demonstration.

The book is stimulating and helpful, and contains much that will be helpful to religious educators.

The reviewer would raise two questions about not merely this particular book, but about many others written under the same presuppositions:

First, looked at from an educational and psychological view, this book is written to reassure those who hold a certain theological position concerning Jesus and a particular educational position that they are right and all contrary opinions are incorrect. It is inevitable that each interpre-

tation of Jesus is traced by its proponents to the records for proof, but we shall have made some gain when we are prepared to grant equal rights to every other group, recognizing that we have all inevitably seen there those aspects which correspond to our own philosophy of life.

Second, while the reviewer is no scholar of Christology, she would point out that the author does not seem to recognize clearly his own assumptions, and therefore

can evolve certainty for his own position. He slips too easily into the circular logic that Jesus must certainly have meant thus and so if he was revealing the God who is thus and so (pages 50, 107).

Moreover, Dr. Weigle's traditional interpretation of the fate of the Jewish nation is not helpful to the insights needed in these troubled times.

Blanche Carrier

BOOK NOTES

ADLER, ALEXANDRA, *Guiding Human Misfits*. Macmillan, 88 pages, \$1.75.

The daughter of Alfred Adler, herself a psychotherapist, describes the common psychoneurotic experiences of childhood and youth in terms of individual psychology, and explains how an experienced psychotherapist will attempt to solve them. Pretty nearly *must* reading for child psychologists, teachers and intelligent parents.



ALLEE, W. C., *The Social Life of Animals*. Norton, 293 pages, \$3.00.

With meticulous care a professor of biology has studied the interaction of many species of animals, from very lowest to highest. In describing them, he draws many parallels with human social life, and discovers one more bit of evidence to show that all life is of one essential type.



ANTONGINI, TOM, *D'Annunzio*. Little, Brown, 581 pages, \$5.00.

D'Annunzio was an eccentric, brilliant animal. This biography is intimate, protestingly truthful, charmingly written. It reveals a poet first of all, a man of courage, an able administrator who was always deep in personal debt, the husband of a lovely wife and father of three sons who, nevertheless, "had his way" with numerous women. A beautiful book, ably translated, and one which will live.



ARMSTRONG, HAMILTON FISH, *When There Is No Peace*. Macmillan, \$1.75.

The editor of *Foreign Affairs*, taking his title from the lamentations of Jeremiah, traces events leading up to the "peace" of Munich. With a minimum of interpretation he reports carefully the May clash between the Czech government and Henleinists, Hitler's non-conciliatory Nuremberg speech, Chamberlain's conferences with Hitler at Berchtesgaden and Godesberg, the four-power Munich pact, and the Czechs final

capitulation to it. Concluding with an account of subsequent German rearming, economic aggressiveness in Danubian countries, and renewed suppression of minority groups, Mr. Armstrong says: "Viewed from the western side of the Atlantic the situation prevailing in Europe as 1939 opens does not seem to be so much peace as an armistice."

Of interest is the inclusion of several hitherto unpublished documents.—S. Stansfeld Sargent.



AYOU, A. E., *The Social Psychology of Hunger and Sex*. Sci-Art Publishers, 160 pages.

A carefully analyzed argument explanatory of the thesis that hunger and sex are the two basic drives of the human organism, and that they draw around them the other fundamental impulses needed in a social order, such as sympathy and love and cooperation, eventuating in aesthetic and intellectual living.



BARBOUR, DOROTHY D., *Working in the Church*. Morehouse-Gorham, 150 pages, \$2.00.

Mrs. Barbour has produced an activity course for third grade, or eight-year-old children. Any child who completes this series of fourteen units of work, designed to occupy a full year's program, will have a sense of "belonging"—the finest sense any of us can have. Besides he will feel that religion should function in all the realms and experiences of life—a great desideratum for all who teach and are taught in the church school. If religion should relate to the whole conduct and should concern itself with all experience, then this course is religious in the best sense of that word. The publishers are to be congratulated on their wisdom in circulating such a book.



BEACH, WALTER G. and WALKER, EDWARD E., *Social Problems and Social Welfare*. Scribners, 1937, 431 pages, \$2.00.

This book contradicts the time-worn assumption that high school textbooks must be con-

servative and conform to the status quo. The authors frankly enter into the debatable problems of race relations, war, poverty, scientific method and crime, as well as the customary questions of health and orderly progress.



BONNELL, JOHN S., *Pastoral Psychiatry*. Harper, 237 pages, \$2.50.

The author, who is a minister of the Fifth Avenue Presbyterian Church in New York, is the son of a superintendent of a state hospital, where he passed many years as a child, then as an employee. He knows the aberrations of the human mind and personality at first hand. His father, an intensely religious man, showed him that religion is one of the most potent of influences for a mind diseased—religion, that is, ministered by one who is himself both wise and religious. He discusses the various personality problems which people bring to their minister, and by direct example shows what can be done with them. The book reads like a thriller, and the case illustrations are so practical almost any minister will find himself and his people mirrored in them.



BRADEN, CHARLES S., *The World's Religions*. Cokesbury, 256 pages, \$1.50.

If the place of religion in the life of modern man is to be rightly understood, religion itself must be seen in its historical setting. This setting is economic, social, political—cultural in the largest sense. Religion is an evolving concept, closely related to religion in any preceding generation, related also to the varying needs of the particular generation which it serves, and interpreted in the light of the understanding which that generation has of the natural and supernatural forces in the universe.

All of this Professor Braden has in mind in this book. Each of the major religions is seen in its social setting, and the expanding concepts of our own day are set clearly against the concepts of the past. It is a small book, compact with information and points of view, yet readable enough for use in classes of adults or later adolescents in the modern church school.—*Laird T. Hites*.



CHILDS, MARQUIS W., *This Is Democracy*. Yale, 1938, 169 pages, \$2.50.

The author of *Sweden: The Middle Way* here describes the growth of the labor movement, collective bargaining, and the cooperative movement in Sweden. A straight-forward factual survey from the beginning, about 1900, through the disastrous general strike of 1909, to the present, when one out of six persons is a union man. Not only labor, but industry has organized, and cooperation has resulted. Suggestive in many ways for labor in the United States.



COLCORD, JOANNA C., *Your Community: Its Provisions for Health, Education, Safety and Welfare*. Russell Sage, 250 pages, 85 cents.

Communities, like individuals, should know themselves. Such knowledge is obviously essen-

tial to good government and to enlightened lay activities in the growing field of social welfare.

This guide-book covers the ground with admirable thoroughness. If any community wishes to find out just what it is, what it does, what it has neglected to do, and what its facilities and assets are for meeting new needs or solving new problems, it will discover here how to go about the task. It tells the community what to study, how to organize the task, and what facts, figures and documents to consult. The guide is modern; it does not overlook such problems as adult education, use of the new leisure, medical service, and municipal planning.—*Victor S. Yarros*.



DE OVIES, RAIMUNDO, *Somewhere to be Had*. Morehouse-Gorham, 166 pages, \$1.50.

"Take ship! For happiness is somewhere to be had." Happiness is the goal of life, says this Dean of the Cathedral of Saint Philip in Atlanta. It can be had by living the best life one can live. "There can be little hope of universal improvement without individual effort." The book deals thoughtfully with such problems as God, Personality, Freedom, Sex, in each of which excellent common sense marks the advice by which happiness may be had.



EASTMAN, FRED, *Men of Power*. Cokesbury, 197 pages, \$1.50.

This is Volume III in a series of five volumes of biographies of the modern world's greatest men. It presents Franklin, Darwin, Emerson, and George Fox. Like the other two already published, this is richly interspersed with human interest and anecdotal material, the result of which is to make the life-stories intensely human documents.



EASTON, BURTON SCOTT, *What Jesus Taught*. Abingdon, 145 pages, \$1.00.

In this little book, the sayings of Jesus are translated and well arranged under suitable headings. Expository commentary follows the quoted and numbered sayings. Careful scholarship and sound judgment characterize the compilation, and the comments are illuminating. Educators will be grateful to Dr. Easton for his contribution.



FARIS, R. E. L., and DUNHAM, H. W., *Mental Disorders in Urban Areas*. U. of Chicago, 270 pages, \$2.50.

It has long been understood that the major psychoses and neuroses occur under social pressures too strong for the individual concerned to withstand, while one's capacity to resist and make satisfactory adjustments is to considerable extent an inherited quality. The two authors, one a sociologist and the other a psychopathologist, have made careful investigations of the incidence of mental disorders in each of the characteristic neighborhoods of Chicago. Very wide divergences were discovered, and

hypotheses are set forth to explain them. A thoroughly scientific and well documented work, of real value.

FILSON, FLOYD V., *Origins of the Gospels. Abingdon*, 216 pages, \$2.00.

Doctor Filson is the college rather than the seminary professor in this book. He examines all the theories and leaves one to choose according to his own predilection. This is the attitude of the teacher par excellence.

Doctor Filson writes for preachers, who, in his judgment, should know, even though they do not advertise the fact, the several theories as to the origin of the Bible, particularly the New Testament. The layman will never know how the gospels originated unless his minister tells him.

FLEMING, DANIEL J., *Each with His Own Brush. Friendship*, 85 pages, \$1.50.

Jesus has never been a Jewish figure, to artists and sculptors at least. Rather, he has been universal, painted by each artist as a member of his own race. This truth is strikingly depicted in these sixty-five examples of Christian art collected from Asia (Japan, China, India, Siam) and Africa. Professor Fleming had the aid of numerous missionary and native Christians in the selection of examples. The press work is excellent.

FROST, ROBERT, *Collected Poems. Holt*, 436 pages, \$5.00.

This 1939 edition of the poems of Robert Frost is complete. His work is rich, human, profoundly religious in the largest sense of that word. He takes a common incident, and suddenly it is seen to have eternal significance; he takes a mystery of the universe, and immediately it breaks open and its meaning becomes clear. Only a master could do these things with words; and yet Robert Frost's work is religious poetry because he does.

GRENFELL, WILFRED, *A Labrador Logbook. Little, Brown*, 372 pages, \$1.75.

The famous missionary physician and surgeon, now beyond seventy years old and still going strong, has prepared a "logbook" of daily readings of an inspirational and devotional sort. One page is devoted to each day in the year. As might be expected, Grenfell's selections are well made, and the book is wholesomely religious throughout.

HARMON, NOLAN B., *Is It Right or Wrong? Cokesbury*, 231 pages, \$1.50.

A Southern Methodist minister canvasses a number of debatable questions—the use of Sunday, marriage and divorce, gambling, church and state, war, and Christian economics. His basis of judgment is New Testament authority, modern religious practice, and good sense. Although his resolutions of problems are personal, and not wholly acceptable to everyone, they do

afford a clarification of issues which is all to the good.

HILL, CAROLINE M., Compiler, *The World's Great Religious Poetry. Macmillan*, 836 pages, \$1.69.

This is a reprinting of a book first issued in 1923, which has proved its worth by requiring eleven printings. It contains over seven hundred poems, long and short, from the time of Job down to the present, selected for their beauty as well as their inspiring thoughtfulness. Twelve classifications and three excellent indices make it possible to find readily any particular poem.

HOLLINGTON, RICHARD D., *Psychology Serving Religion. Abingdon*, 248 pages, \$2.00.

This is a thoughtful, well conceived book on practical aspects of mental hygiene with special reference to the part religion can play in the wholesome development of personality, in avoiding maladjustments, and in effecting readjustments. It is comprehensive in scope, taking in life from infancy to adulthood, and this makes for sketchy treatment in many places where specific detail may be needed. A thoughtful work that will serve well as an introduction to a field in which religion has too often been neglected as an aid to man.

HUNTING, HAROLD and EUNICE, *Street Corner. Friendship*, 118 pages, \$1.00.

Children from nine to twelve will enjoy this book descriptive of conditions in the big city. The country cousin comes to town and is shown around. An unemployed man and his family pass through difficulties until work is secured. The church welcomes a Chinese family Ideal stories of the place of practical religion in actual life.

JACOBSON, EDMUND, *You Can Sleep Well. Whittlessey House*, 269 pages, \$2.00.

Suppose you are an insomniac. You try this and that, including a "cure" and sleeping medicines. Finally you see the Doctor. The Doctor takes you step-by-step through the processes of relaxation, as a result of which you learn to sleep. You have spent years learning not to sleep; it requires some time to break the habit, but you do. Finally, in the last chapter, the Doctor tells you what sleep really is. The instructions are all so clear that a reasonably persistent patient can apply them for himself—and save the doctor's fee.

KANTER A. H. and KOHN, A. S., *And the Stutterer Talked. Bruce Humphries*, 236 pages, \$2.00.

Beginning with the causes of stuttering, which they find both in an inherited nervous instability and childhood predisposing causes, the authors trace a child through the incidence of the stuttering, its effects on his personality, through his treatment and eventual cure. Confidence, a few simple physiological laws, and practice are the

basis. It looks good, and is presented in an intensely gripping story.



LANDIS, CARNEY and PAGE, JAMES D., *Modern Society and Mental Disease. Farrar & Rinehart*, 190 pages, \$1.50.

These two Ph.D. professors of psychology investigated the incidence and relationships of mental disease in the United States and European nations. Their book treats of its prevalence, in rural and urban areas, the degree to which it is inherited, its outcomes at present, and what society may be able to do about it. Dispassionate, accurate and fairminded.



LAWRENCE, EDWIN G., *How to Talk to People and Make an Impression. Revell*, 223 pages, \$2.00.

This book will show you:

"How to train and use your voice so as to command attention.

"How to choose plain, outspoken language that means what it says.

"How to build your framework to sustain your presentation.

"How to arrange your matter for form, substance and effective conclusion.

"How to permeate your message with sincerity that commands respect.

"How to deliver your message so it will make an impression on the mental eye.

"How to talk *with*, and not *at*, your audience.

"How to be *yourself*—an active and efficient personality."

The author states the purposes of the volume succinctly, and then in eleven chapters, plus an "afterword," makes them clearer through apt illustration. A book of value to a minister, a teacher, a salesman, or a conversationalist.—*W. A. Harper.*



MASSEE, J. C., *Evangelism in the Local Church. Judson*, 80 pages, paper, 60 cents; cloth \$1.00.

Dr. Massee has held important pastorates and is now teacher of the Bible and evangelist of the Northern Baptist Convention. He writes out of a rich background of experience. His point of view is simple: "A program of Christian education without a final commitment to the Lord Jesus Christ as Savior and Lord was never designed by the Master as a means for making disciples. Rather, he designed the teaching ministry of churches as a means of training disciples already made and baptized. The teaching is dependent upon the evangel."



MOFFATT, JAMES, *The First Five Centuries of the Church. Cokesbury*, 262 pages, \$2.00.

The eminent translator of the Bible has written this excellent introduction to Church History, combining in its clearly written pages the best scholarship of England and America. Each century has one chapter. "The first 'Christian' Century begins really with the crucifixion and resurrection of the Lord in A.D. 30, not with the year A.D. 1. Whether

Jesus Christ founded the Church or not, he was its foundation; its annals start from his completed mission on earth." This is an excellent book for the teacher of Bible or religious education, for those who teach these subjects should have some conception of the relation of religion to history.—*C. A. Hawley.*



MOORE, JOHN M., *Theories of Religious Experience. Round Table*, 253 pages, \$3.00.

This book is intended for scholars, not for the casual reader. A reader is expected to know such works as *The Varieties of Religious Experience* by James, *The Holy* by Otto, and the *Two Sources of Morality and Religion* by Bergson. Even then, these three books are not all the careful reader will need to know in order to appreciate this discussion and to understand the theories he undertakes to elucidate.

His purpose is stated in the fourth chapter as follows: "To discuss certain general characteristics of the modern emphasis upon religious experience as a basic factor in religion and certain fundamental problems as to the nature of religious experience." This purpose he has surely achieved in this book.



MORLAN, GEORGE K., *Laymen Speaking. Smith*, \$2.50.

A consensus of what people like and dislike in sermons—more valuable to ministers than a course in homiletics. Laymen like word pictures, stories, humor, simple delivery, sermons not too long that deal with reality and tie up the great truths with our daily life leading to Christian action.

The church lost its power when it ceased crusading. The Christian must remember there is misery in the world, and Christian action strikes at causes of human misery.

Successful preaching demands sincerity, honesty, intelligence and courage. The lowly Nazarene preached poverty to the rich, faith to the fearful, meekness to the proud, and repentance to sinners. He focused on situations in which there was real conflict.

A program of social action gives the congregation a reason for existence and lifts religion out of the commonplace. Dull sermons and Sunday school lessons need bracing up with good, stiff, directed group study courses in which preachers and teachers face reality by applying the Christian ethics to problems of unemployment, social insecurity, national defense, business monopolies, corrupt politics, child labor, intemperance, race hatred and kindred problems of social action.—*Ray O. Wyland.*



NORTH, ERIC M., Editor, *The Book of a Thousand Tongues. Harper*, 386 two-column pages, \$2.50.

Celebrating the translation of the Bible or portions of it into a thousand languages (now 18 more), the American Bible Society has issued this interesting book. Besides facsimile reproductions from each language, which occupies the

bulk of the book, special articles on translations and versions in several of the principal language groups illuminate the work. The article on English versions is particularly well done. The task of the Bible Societies is not finished. Revisions are needed, completions of translations in numerous languages, and of course the problem of distribution is perennial.

NORTHBRIDGE, W. L., *Health for Mind and Spirit*. Abingdon, 200 pages, \$2.00.

This is a book in pastoral psychology of abnormal people. Dr. Northridge, a distinguished teaching and clinical psychologist, describes the major abnormal conditions, and the ways in which a wise minister may deal with them; and then takes up such problems as sexual abnormalities, alcoholism, inferiority, and disturbing problems arising within religious concepts, such as conversion abnormalities and the unforgivable-sin complex. Then he suggests ways in which religion may be employed as a prophylactic.

An excellent, sober-minded book, which should find a place of large usefulness.

OPARIN, A. I., *The Origin of Life*. Macmillan, 270 pages, \$2.75.

Life on the earth did not arise through spontaneous generation nor through spores transmitted from outer space. Rather, there has been from the very organization of our planet a series of transformations of matter which gradually led to the organization of more complex material forms. These substances became more and more stable until relatively permanent forms emerged. Life is merely a relatively permanent organization of chemical and physical materials.

ORR, WILLIAM M., *The Fingerprints of God*. Cokesbury, 128 pages, \$1.00.

A wise minister has prepared fifty simple natural illustrations of religious truths, for children's reading, or for story telling to children, or for children's sermon-stories. Beautifully phrased, true to nature, designed for religious helpfulness rather than for theological application, each one "reveals God's love and care."

PAGE, KIRBY, *Religious Resources*. Farrar & Rinehart, 600 pages, \$2.00.

Personal religion is impossible, apart from social living. The search for it has proved one of the illusions of the religious world. One who would be truly religious must share. He must share economic goods in a spirit of justice and fair play. The strong man need not bear the burdens of the weak; if he will only bear his own fair load the weak will have his load so lightened that he can bear it without charity. Individual man can never create a cooperative society; he must become cooperative man to do it—all must work together, and that means that the State must exercise leadership.

This is Kirby Page's thesis in this interesting book, designed to show that there is abund-

ant religious resource for personal living and social action, if the two are indissolubly linked.

PATTON, CARL S., *The Preparation and Delivery of Sermons*. Willett, Clark, 1938, 191 pages, \$2.00.

Dr. Patton believes, first, that preaching is the prime task of the minister; second, that any intelligent minister can develop into a good preacher if he works at it intelligently. With this in mind, he writes about the content of sermons, their structure and style, the work of preparation, and the delivery. The book is a mine of good counsel.

RING, GEORGE C., S. J., *Gods of the Gentiles*. Bruce, 349 pages, \$3.50.

Beginning with the period some three thousand years before Christ, Dr. Ring brings the story of the major religions of antiquity down to the beginning of the Christian era, thus providing a setting for the study of Christian origins. Religion has always been of tremendous importance to people, consequently the forms it took, the rites and ceremonies it developed, and the deities which emerged became powerful means of social and individual control. The book is well written, and just anecdotal enough to make it interesting.

Dr. Ring makes two points which other, non-Catholic historians might question: *first*, that in every point the Hebrew-Christian religion is superior to the religions of other peoples; and *second*, that since Christianity is a divinely revealed religion, there is no cultural evolution relating it to the religions which immediately preceded it and which moved parallel with it in the early Christian world.—*Laird T. Hites*.

SCOTT, MARTIN J., S. J., *Answer Wisely*. Loyola U., 308 pages, \$1.35.

The Catholic Church depends upon its well informed laymen to present the faith simply and intelligently to their fellows. This book is intended for such laymen, particularly for mature students who are about ready to go forth into the world as champions of Catholic Action. The topics deal with the Christ and with God, with the church and its history, with the way of salvation, and with the place of the church in the modern social structure. It carries the *Imprimatur*, of course.

The suggestion for non-Catholic religion is obvious: Any religion will become successful in the degree that its laymen understand it and endeavor to bring it intelligently and persuasively to the attention of other men.

SOLLIT, KENNETH W., *Preaching from Pictures*. Wilde, 150 pages, \$2.00.

This book is intended for worship-program builders. It gives twelve services and, except in two instances, prescribes only one picture for each service. The writer seems to think one picture better than many for the purposes of worship, a point with which many will agree.

For those who believe that the minister has a divine commission to speak the message of God to his congregation, Dr. Sollit is on the right track. If the reader should believe that the congregation should have a voice in determining what message they should like to have brought to them, he, too, will find abundant opportunity to use the suggestions of this book. Part II deals with the psychology of the ideas set forth particularly in Part I and is very helpful.



STAFFORD, R. H., *A Religion for Democracy*. Abingdon, 216 pages, \$2.00.

Doctor Stafford finds religion in democracy, for it has created democracy. God requires democracy if He is our Father, and the brotherhood of man requires it, too.

He does not confine democracy to any particular form of government nor to any particular church or denomination. He even believes that Roman Catholicism may yield democracy.

He has small respect for Communism, Fascism or any form of Stateism or Nationalism since they are short-hand cuts, while progress must be patient and sure-footed. He distrusts any form of collectivism to bring in the Kingdom.



STUART, GRACE, *The Achievement of Personality*. Macmillan, 192 pages, \$1.75.

Mrs. Stuart writes "in the light of psychology and religion." In this entrancing volume, she examines the sex theory of Freud, the significance theory of Adler and the security theory of Jung, and finds them all deficient. They are of the earth earthy. These theories attach too much importance to the individual man standing alone, and not enough to man in his relationships. It is Mrs. Stuart's idea that a personality is a social concept primarily—an idea fully in accord with the present emphasis of life.

She thinks that psychology requires a religious conversion as much as religion does—that "the Id must become wholly at one with a purified Super-Ego." At any rate personality is an achievement, not a residual gift. With reference to God, she says, "it is not the business of psychology as a science . . . to prove the existence of God" and she knows that "belief in God might render human love powerful and effective where otherwise it were weak and unavailing." But it must be belief that is real, not suppositious. Psychology, she concludes, is "driving man to relationship—that is, impelling him to self-realization through self-losing in love."

It would be difficult to find an argument more electrifying than this for our day.—*W. A. Harper.*



TAYLOR, KATHARINE W., *Do Adolescents Need Parents?* Appleton-Century, 380 pages, \$2.50.

This is a publication of the Progressive Education Association. It deals first with the role of the parent in the guidance of adolescent children, and then with the needs of the adolescent

himself which parental guidance can help meet. These needs are various: vocational selection; getting along with people, including preparation for marriage; the development of a satisfying way of looking at life, including religion and philosophy and a sense of relative values. Because the development is rapid, the child sometimes becomes bewildered and needs a "real friend" whose opinion he trusts. Here the parent can enter the picture, if he is wise. Written for parents, this is a very provocative book.



WATTERS, HENRY E., *Youth Makes the Choice*. Broadman, 394 pages, \$4.00.

This book is written out of the experiences of a man who has been college president for 31 years. He aims to provide a book for young people to read which will help them with choices in such matters as vocations, amusements, and friendships. Most of the book deals with qualities which the author believes are essential to success and happiness in life adjustments. There are many good suggestions, but the writer scarcely achieves his goal of avoiding "preachments." A book of this sort would be stronger if it were more objective and more scientific. Youth is not given sufficient facts to make any choice, and adult emotional attitudes toward abstract virtues fail to give motivation in desired directions.—*E. J. Chave.*



WICKES, FRANCES G., *The Inner World of Man*. Farrar & Rinehart, 313 pages plus 79 plates, \$3.50.

Mrs. Wickes, who has taught little children and written about them in *The Inner World of Childhood*, is now an adult analyst, a disciple of the analytical psychologist, C. G. Jung. Her book becomes an introduction to the theories of analytical psychology, the underlying assumption of which is that there exists an unexplored region of the self, below the threshold of conscious life, where life is living itself without our knowledge, and that the "psyche" or Ego includes all these unknown, as well as the known. Mrs. Wickes illustrates her interpretations of theory with copious examples drawn from her own clinical experience.

The book is an excellent introduction to a form of modern psychological thought which is becoming increasingly significant in psychotherapy. Its implications for wholesome religious living are evident.—*Laird T. Hites.*



WILSON, MARGERY, *Your Personality and God*. Stokes, 278 pages, \$2.50.

The central idea in any person's life is God. Some are indifferent to it, some refuse to recognize it, some embrace it and fulfil themselves. Miss Wilson believes in the both-and concept of religion: One must *live* religiously, and one must have a satisfying intelligent concept of what it is all about—theory underlying action. Her book is a stimulating and practical application of her theory to everyday life.

